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All of the articles, except the first and the last, in this number of *The Quarterly* were papers read at the first annual conference of The Fellowship of Christian Missionaries, held at Karuizawa this summer. Other papers from the Conference will appear later.

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Editorial Notes

THREE CONFERENCES

In commenting briefly upon three conferences that have taken place during the past summer, we shall begin with the one nearest home.

The success of the first Conference of the Fellowship of Christian Missionaries exceeded the hopes and expectations of its organizers. The large registration, the high quality of the platform addresses, the enthusiastic attendance at the sectional meetings, the mingled practical and devotional tone of the daily Bible studies, above all, the atmosphere of fellowship which pervaded all the sessions—these things combined to make the inaugural conference of the Fellowship memorable. Many new faces, as well as old ones, were there, and the strained expression assumed by official delegates at any gathering was to be seen on none of them. Old familiar voices were lifted in discussion saying the old, familiar things that have re-echoed in the Karuizawa auditorium oft before, but new voices were also heard, saying things that hold out promise for an infusion of new spirit into the future conferences of the Fellowship.

“The Fellowship of Christian Minds” was the theme of the Conference. It was realized during those days at Karuizawa. May it be built into the fabric of our work during the months to come! All of the articles in this number of *The Quarterly*, except those by Mr. Cary and Dr. Hennigar were first read as papers at the Conference.

THE WORLD EDUCATION CONFERENCE IN TOKYO

The World Education Conference held in Tokyo in August was an occasion on which the Japanese people demonstrated their peculiar ability to act as hosts—generous, helpful, unstinting hosts. Each individual delegate, on returning home, left behind him many friends—true friends—among the people of Japan, and carried on with him a trunk full, literally, of reading matter and mementos illustrative and descriptive of the finest aspects of Japanese culture. In this respect the Conference was a success. The delegates from abroad learned to admire Japan, and to love the Japanese people. They have become friends of Japan at a time when Japan needs every friend that she can get.

Admitting the importance of this, it nevertheless cannot be said that the Conference was an unqualified success. There were too many untouched problems, too much speech-making and too little discussion. The situation of the world at the time of the Conference presented problems to the minds of the delegates which were of far greater import than those on the agenda. In purely educational matters, moreover, a person of discernment could detect a basic divergence between the assumptions of Japanese education and those of the Anglo-American type so widely represented on the program of the Conference. It was significant, however, that in presenting the more progressive aspects of education, Christian educationists appeared on the program in greater proportion than their importance in relation to the whole of Japanese education would seem to justify. This is encouraging. It is also challenging. Cannot our Christian schools, turn aside from their hitherto absorbing task of conformity and devote themselves more earnestly to the task of making themselves different? It may be possible within the Mombusho system to develop a liberal and dynamic system of education. Who knows? Few of our schools have as yet tried it.

THE OXFORD CONFERENCE ON LIFE AND WORK

Press bulletins and news letters have brought the proceedings of the Oxford Conference on Life and Work to the attention of the

world during the past weeks. That a fellowship of Christians from forty-five nations should be called together at this time to explore the problems of Church, Community, and State is an indication of the new realism with which Christians are facing the world situation in which they are placed. For unless the Church comes to a clearer understanding of its relationship to the Community and the State it may not survive to exert influence on those realms of life in the future. The first of these ecumenical conferences—that at Edinburgh in 1910—was peculiarly a missionary conference. In fact it was the modern missionary movement that made it possible for Christians to recover their lost sense of unity and reach out for more cooperative working and thinking with other Christians. As foreign missions have developed since the Edinburgh Missionary Conference, problems of Church, Community and State have come to assume increasingly great importance in the new Christian churches which have grown up on the "mission field."

In such a conference as this one finds revealed not only the unity of Christians but the basic difference of outlook which they hold with respect to some of the most vital problems of modern life. As one correspondent wrote concerning the Oxford meeting, "Ideas are thrown into the arena that seem to be in stark contradiction with each other. The holders of one view see in the others the stigma of complete other-worldliness, while they in turn are distressed at what they fear to be a descent of the slippery slope of humanism." In reading through the reports of the Conference one realizes what one of the delegates referred to when he asked, "Have I allowed myself to fall under the temptation of theological hair-splitting, letting man's injustice and cruelty to man go on unchallenged?" In view of the situation on the European Continent and elsewhere at the time, this would seem to be the greatest peril which the Conference faced, and one which it did not altogether escape.

One of the speakers at Oxford quoted a noted Indian as saying, "I am not an Indian Christian, but an Indian member of the Church of Christ." This leads us to suggest why there is so little interest in

the Japanese Church as a whole in conferences such as this, why the ecumenical spirit is so weak, why the voices of our Japanese delegates at such meetings often give forth so uncertain a sound. Is it not because the word, "Nippon" is so firmly attached to the name of every Christian communion in Japan? It may be partly a matter of linguistics for it is difficult to coin a short name which shall make clear that a given church is in but not necessarily of a certain country. In English, for example, we say "The Church of Christ in Japan" which certainly is clear enough, but "*Nippon Kirisuto Kyokwai*" to the minds of most of its members at least, certainly implies that it is a *Kirisuto Kyokwai* which in some peculiar manner is definitely limited to *Nippon*. Much of the efforts of missionaries during the first period of work in this country were directed toward encouraging independence, self-support, and self-government on the part of the new church. This was necessary and good. It has succeeded beyond expectations. Is it not our future task to train the Japanese to become more effective members of the universal Church of Christ?

TRAGEDY AND CONSECRATION

The Christian world has been profoundly shocked by the death in the bombardment of Shanghai in August of this year of Dr. Frank Rawlinson and Dr. Robert K. Reischauer. Dr. Rawlinson was editor of "The Chinese Recorder" and "The China Christian Year Book" and one of the best-known missionary leaders in the Far East. Dr. Reischauer was professor elect in the department of Oriental Languages and Literature of Princeton University.

At the time of his death, Dr. Rawlinson was exerting his strength in the cause of Sino-Japanese Christian friendship. In the June number of "The Recorder" an article by Mr. Daikichiro Tagawa appeared, entitled, "A Spiritual Approach to an Understanding between China and Japan," supplemented by a short article on "Sino-Japanese Christian Unity of Spirit" by T. P. Hsu. In the August number, which was seen through the press after the death of Dr. Rawlinson by one of his associates, an editorial was printed

commenting on the Sino-Japanese Christian Retreat, held in China on May 14-15. The missionary movement can ill afford to lose Dr. Rawlinson's thoughtful interpretations of Chinese Christianity and we in the Far East especially suffered a loss when his voice was stilled.

The death of Dr. Reischauer took from the world a brilliant young scholar of thirty years of age who had devoted his life to the study of the history and culture of Japan. Not only by his scholarly activities, but by his popular articles in American magazines and newspapers, Dr. Reischauer had risen to be a valuable interpreter of the Far Eastern scene to the people of the West. At the time of his death he was conducting a traveling vacation seminar of university men and women, who were particularly interested in Sino-Japanese affairs.

The son of two of our most beloved and distinguished Japanese missionaries, Dr. Reischauer carried the missionary spirit inherited from his parents into his scholarship, looking upon his life work as an essentially religious task. In an unpublished confession of faith written not long before his death, he stated his conception of scholarship in the following words, which in view of the present situation of the world, will bear much repetition:

"The hours of grinding study march past in hundreds. I should not dare to view so vast a horde were it but tramping on to wars fought for the sake of fame and personal power, or advancing to capture that city of the dead that bears above its gates the legend, 'Knowledge for Knowledge's Sake.' World Peace and Race Equality, a religious faith that makes us fit for freedom, a political system that guarantees it, and an economic order that gives us all the means to enjoy it—these are the things for which my army has been recruited and trained to fight."

Much might be said, and perhaps should be said about the conditions which brought about the death of these two men, but to do so is not possible in these pages. Dark though the day may be, the ideals for which they lived are not dead. May the tragedy of their death inspire us all to carry on the work which they laid down.

“Do Not Disturb”

Centenary of the Arrival of the Missionary Ship “Morrison”

FRANK CARY

Though it is easy to get at many of the facts in regard to Japan of a hundred years ago, it is not so easy to visualize the country nor to put oneself in the mental frame-work of that day. This is true not only for the foreigner, it is doubly true of the Japanese, who because he is a Japanese and is familiar with the history (and the movies), thinks he understands when in reality he is so conditioned by the present that his imagination leads him astray. If the following tale sets forth the facts sufficiently clearly to stimulate even one reader to want a better understanding of the Japan from which the present has sprung and sprung far, it will have well served its purpose.

One hundred years ago famine and riots had played their part in stimulating a stiff attitude on the part of the Tokugawa government, and in rousing dissatisfaction with things as they were on the part of many. Among these last were some who felt the need for a more liberal policy in regard to foreign intercourse. Historians are in general agreement that the opening of Japan to the West resulted in the fall of the Bakufu. There is no such general agreement as to the decisive factor in bringing about the opening of Japan. Had it not been Perry it would have been someone else not much later, for the call-bell had sounded for Japan to take her place, however unwillingly on the world's stage. That her role is a leading one is clear to-day, though no one, Japanese or foreign, dreamed it a hundred years ago. The men on the *Morrison*, when that ship came seeking intercourse in the summer of 1837, did not

know that their rebuff would have its place in the chain of events which changed the balance of world power, but such was the fact. The present account will not attempt to trace the history and the interaction of forces, but simply tell the unadorned tale of the "missionary ship Morrison."

To prevent Japanese from going abroad the Tokugawa government (when without reference of the policy to the Mikado it limited outside contact to the restricted Dutch and Chinese trade at Nagasaki) not only forbade the construction of large and seaworthy vessels, but kept strict watch of the crews and passengers of each vessel so that no men might escape to foreign shores or return from thence undiscovered. Fourteen men of Owari were on a junk loaded with rice bound for Yedo. Stress of weather led them to put in at Toba, but putting to sea once more they lost their mast, their rudder was put out of commission, and it was fourteen months before the drifting vessel stranded a little south of Cape Flattery in what is now the state of Washington. Of the fourteen men three only, badly crippled by scurvy, survived. American Indians seized them as slaves. Picturing their plight with a brush on Japanese paper saved from the wreck, they entrusted their mute appeal to Indians who passed the sketch from tribe to tribe until it reached the hands of the large-hearted Chief Factor John McLoughlin at Fort Vancouver on the Columbia River, near the present city of Portland. He gave instruction for the ransom of the men, sheltered them for some months and in late 1834 sent them off to England in the hopes that the British government might find them useful in establishing relations with Japan. The Hudson's Bay Company went to considerable expense for these three castaways, forwarding them on from England to Macao in China when it was discovered that the government saw no object in availing itself of their services. In Macao as an interpreter under the Superintendent of British Trade was the Rev. Karl Gutzlaff, a keen linguist and earnest missionary. Gutzlaff had first come out as a representative of the Netherlands Missionary Society, but his insistence on moving on to China against the desire of his Board, led

him to seek a living under the compromising conditions imposed by the British Trade post. An inveterate writer of tracts, he was willing to act as interpreter for the sale of opium because of the opportunities given for distributing his leaflets. To his imaginative mind the three shipwrecked Japanese afforded an opportunity to learn their language, write Christian books and so reach, with the Gospel, that notoriously anti-Christian land. At his request the Japanese were lodged with him and he set about learning their tongue together with the *kana*.

* * * * *

In the spring of 1837 two more parties of Japanese arrived in Macao. One group had been blown onto Chinese soil and were not permitted by the Chinese officials to join Gutzlaff's party. The other, composed of four Kyushu men, had been driven by a storm onto the coast of the Philippines, had there suffered many things, and in turn been forwarded on to Macao, probably by Spanish officials. Ashore with no one to befriend them and no prospect of getting by their own efforts, back to Japan, they gladly accepted the hospitality of Gutzlaff's roof, for that kind man appealed in their behalf to the generosity of a young American merchant, Charles W. King, of the firm of Olyphant and Co. Olyphant and King were both of them men of unusual outlook. In a day when opium was one of the heaviest profit-getting items of merchandise they refused to touch the trade. Olyphant had backed the missionary movement in China by giving transportation, housing, a press, and generous backing to the American Board missionaries, at the cost of sneers from many of his business acquaintances. Mr. and Mrs. King were in full sympathy with the policy of the firm. Olyphant and King purchased a brig and intended to use her for exploring trade and missionary possibilities in the Far East. The Himmaleh made her first trip to the East Indies and it was proposed on her return to attempt the Korean coasts. Gutzlaff proposed to the Olyphant partners extending the trip to Japan, returning the Japanese castaways and exploring the possibilities of opening up

intercourse.

Delay in the south prevented King from using the Himmaleh, so he fitted out the Morrison instead, a three-masted ship of 564 tons register. Mr. and Mrs. King, Rev. Karl Gutzlaff (interpreter), Dr. Peter Parker (physician), and Mr. S. Wells Williams (naturalist), sailed with the seven castaways on the Japanese adventure. Williams was a keen student of Chinese, an editor of parts who had brought together all the information available on Japan and summarized it in the Chinese Repository, a printer, and a naturalist. Parker, who like Williams was an American Board missionary, was a physician of recognized ability. The object of the voyage was not single but complex. Put in a nutshell it was an attempt, through the humanitarian act of returning distressed seamen, to establish intercourse with Japan. That it was not simply a matter of financial gain is clear from the statements of the men involved. Though Gutzlaff broke orders and took along Chinese tracts, it had been determined not to prejudice the attempt through any direct missionary propaganda. Belief in God was professed in the written documents carried. King seems to have felt that under Providence he was led to attempt the opening of Japan to intercourse, and to him this meant the opening of the door to Christian influence. Williams saw the necessity for an exhibition of Christian deeds in order that a way might be made for the teaching to follow. As one studies the records the opinion is forced home that the planning was excellent in view of all that was then known. That the attempt was bound to fail was owing to unknown factors.

In 1824 an English vessel in the hands of convicts who had over-powered those in charge of her, raided an island off Kyushu. This resulted in an edict of the Tokugawa government ordering the driving away regardless of all circumstances, of any vessel approaching Japanese shores and the arrest or killing of any who attempted forcibly to land. These measures were to be put into effect by the local guards without reference to the central authorities. Though the Morrison came without armament, and in good faith attempted to return Japanese who had been wrecked on

foreign shores, she was treated as an invader and twice driven from Japanese anchorage by gunfire.

* * * * *

The first attempt was made in Yedo Bay for the same reasons which appealed sixteen years later to Commodore Perry: distance from Nagasaki with its traditional treatment of the Dutch, and nearness to the seat of government, insuring a quicker reply from responsible officials. Eagerly the Japanese pointed out the familiar headlands as the ship beat up against the wind on July 29 and 30. Japanese accounts tell us of how, when early on the morning of the 30th the coast-guard watchman at Jōgashima descried the foreign ship, messengers were sent by land and sea to the officials at Uraga in charge of the coast defence. Without waiting for instructions beyond the "expulsion decree" and with no attempt to discover the name, nationality, or errand of the visitor, plans were set on foot to drive away the forbidden foreigner. Intermittent rain cut down the visibility. Guns of the Uraga forts were heard for some time before the clouds lifted and it was seen that shot were falling half way between the ship and the town. Williams from his study of the records, and the Owari men from direct knowledge, knew that all junks destined for Shinagawa must first be examined and passed by the Uraga officials, so the natural inference was that these guns were signals to heave to and report. Swinging off to the shallow anchorage opposite Nohi they dropped their "hook" and waited the coming of a responsible official. Without intending it they had put themselves out of sight of Uraga which was some four miles away hidden by a headland. Fishing boats quickly came to investigate the strange ship, and invited by Gutzlaff in his none-too-perfect sailor-Japanese, men to the number of several score came aboard. That the object of getting into communication with the central authorities might not be endangered through the first petty official accepting custody of the castaways, they were kept below, pending the hoped-for forwarding of the papers. Simple refreshments, newly minted nickels, pattern cards of cloth and other

simple gifts were freely distributed to the fisherfolk. Though repeated requests were made for the visit of an official, no one answering that description came aboard, though a guard-ship with an officer in charge had circled the Morrison studying the situation. Those who had boarded the vessel reported on her unarmed condition. During the night a battery of three cannon together with a number of smaller firearms was established at Nohi and as soon as the light was sufficient to observe the results, fire was opened. For the half hour to an hour that it took the Morrison to get up her anchor and move out of range she was subjected to a brisk fire, though only one shot actually struck and that with little injury to the vessel and none to those aboard. We are told that Mrs. King refused to seek safety during the bombardment, preferring the dangerous but more interesting position of a place on deck.

Foiled in the attempt to open communications with responsible officials at Uraga or even to explain his errand, King set himself to the problem of landing his seven Japanese. They refused to be set on shore and left to fend for themselves, for they knew the officials of their day and the slim chance they had of a life worth the living were they left to their own resources for explaining themselves. To be put aboard any one of the numerous fishing boats would be to court a like danger. Only as official guarantees could be had for them by King did they stand any chance of seeing their homes and living as free men. With this in mind they begged him to try at some unfortified point further west. Wind and other considerations brought the Morrison into the mouth of Kagoshima Bay for the second attempt. Though King had not given up all hope of opening intercourse, he made the landing of the Japanese his first consideration, so his initial move was to send two of the men ashore to explain to their countrymen the friendly nature of the visit and the desire for communication with the competent officials. The point where they went ashore was Isashiki, a fishing hamlet in a sheltered spot. The local official was so relieved at the report as to the friendly nature of the visit that he was most encouraging to the two castaways, accompanied them back to the Morrison and pro-

mised to send out a supply of fresh water, a promise which he fulfilled but which could not be taken aboard because of the choppy nature of the sea running. Again two of the Japanese went ashore for lengthy questioning by officials at a point further up. The hopes raised by the attitude of the authorities and the crowd of village auditors led to anticipations of a quick and happy issue out of all their afflictions. To be sure the documents entrusted to the first official were returned to the ship, his superiors refusing to take responsibility for forwarding them, but at the same time assurance was given that messengers had been sent requesting the presence of a high official, and the Morrison was told to stand across the bay (under pilots provided) and to anchor at Chikagomizu, an exposed harbor.

Once at anchor, guards were set and no further communication was permitted with the shore. The kindest interpretation of the facts is that the policy of carrying out to the letter the order of the "expulsion decree" had been decided upon immediately clan officials were informed of the arrival of the vessel and before word of the nature of her errand had been received. Lesser officials may have hoped for the landing of the castaways, but such seems not to have been considered by the higher officials, who with armament inferior even to that at Uraga opened fire the third day, causing the Morrison to abandon her anchor and to fight wind and tide for eighteen hours before finally getting clear. All that time the military on shore were uselessly burning powder and going through the motions of repelling an armed attack.

King was willing to make one more effort, going to Nagasaki and there interceding for the unfortunate castaways, but they had no longer any hope that they could ever again be free men even if permitted to land, so begged to be taken back to Macao.

The subsequent history of the characters involved in this episode is interesting. Two of the Japanese became sailors on the Morrison. Four of the men were employed by the missionaries, two of them in Williams' printing office. These four met daily for prayers at Williams' residence, and through the influence of Gutzlaff and

Williams some if not all of the number became earnest Christians, the first Japanese Protestant converts. Gutzlaff and Williams set about the translation of Bible portions so that between them "the books of Genesis and Matthew, and Gospel and Epistles of John, were done into Japanese for their instruction." Otokichi was a familiar character on the China coast for the rest of his life. He was of assistance to later castaways who were able to reach Japan through Chinese offices, when Japanese policy, influenced by the aftermath of the Morrison, had ameliorated. He went as interpreter to Admiral Stirling when the Stirling treaty was negotiated at Nagasaki in 1854. Rikimatsu was with the British as interpreter the following year. The first Japanese translation, under Protestant auspices, of a book of the Bible to be set up and printed, was Gutzlaff's Gospel of John, issued from the American Board Press at Singapore. A few copies of the work are extant, and make curious reading.

Because of the able work Williams did in preparation for the Morrison trip, the account of it he published in the Chinese Repository, and the study he made of Japanese, it was natural that Commodore Perry should seek him out and attach him to the expedition to Japan.

Letters of two of the Japanese of the Morrison, Jusaburo and Shozo, describing their adventures and telling of their plight brought about by the rigid enforcement of the "expulsion decree," were instrumental, in connection with other liberal views aroused by discussion of a possible second voyage of the Morrison, in the repeal of that order and the inauguration of a more humane policy. One trying to understand the abrupt change in Japanese foreign policy would do well to look back as far as Laxman and Rasanoff's missions, with the retaliation decree, see that harshness result in criticism of the policy when the spirit and letter of the law were put into action in case of the Morrison, and then trace the many influences set up in the somewhat freer atmosphere created. When the Morrison escaped from Kagoshima Bay Williams was not looking his last on Japan. Twice he visited her with Perry. Again he

made the voyage to Nagasaki and there was one of a group of three to write letters which resulted in the first Protestant missionaries coming out under appointment to Japan. His Japanese language helps he gave to S. R. Brown, whose influence lives on. In 1872 he spent nearly a month in Japan.

1937 marks one hundred years since the Morrison venture. What a century!

Note: Prof. Hiyane in the Nippon Kinsei Kirisuto Kyo Jinbutsu Shi, falls into a natural error through accepting Professor Frederick Wells Williams' mistaken identification of "Sam Patch" of Perry's expedition with the Japanese of the Morrison. Sam Patch was not of the Morrison seven though he met Rikimatsu of the Morrison at Hong Kong and Otokichi of the Morrison tried to get him free of the expedition. This is but one instance of the many mistakes appearing in connection with the various accounts of the Morrison affair.—Author.

The Fellowship of Christian Minds

EDWARD M. CLARK

This year the missionary constituency in Japan has entered upon a great venture of fellowship. An organization has been effected the aim of which is to realize and to promote a lofty ideal which is basic in the religion of Jesus in its social aspect.

The fellowship of Christian minds, although an all too inadequately comprehended and incompletely realized ideal, is nevertheless a social factor of inestimable rating, and is basic in the Kingdom of God concept. When the poet made the claim that "the fellowship of kindred minds is like to that above" it is evident, from the context, that he was speaking of minds which were kindred in their Christian qualities. Hence we should not be misquoting if we should substitute the word "Christian" for kindred and make the claim that "The fellowship of Christian minds is like to that above."

How little men and women of the past have grasped the content of the theme of this conference is evidenced by the history of both State and Church. How essential the application of this content is to social welfare and happiness is evidenced by the ferment which characterizes all phases of modern social structure, including the church.

The Fellowship of Christian Missionaries in Japan is at once a test and a demonstration.

It is a test of the feasibility of a high ideal and of a bold claim of the Christian religion. It is a test of the individual missionary's nearness to the goal toward which Jesus was striving and which he claimed as the normal status of his followers. When Jesus prayed that his followers might all be one even as he and the Father were

one he was thinking and praying in terms of a deep fellowship which was akin to the genius of this organization which was instituted a year ago and for whose first annual conference we are now convened.

Is the ideal of Jesus practical? In so far as it is difficult of realization is such difficulty inherent in the ideal or in us who call ourselves followers of Jesus? Most of us know, I think, wherein lies the difficulty of attainment.

I have said that the Fellowship of Christian Missionaries in Japan is, in a way, a demonstration. It is a demonstration of the yearning of Christian minds for fellowship on the basis of a kindred faith and loyalty. Within certain limitations it is a demonstration of the feasibility of Jesus' ideal of the unity of His disciples. It demonstrates, very roughly perhaps, the proportion of His followers within a certain category who are desirous of sharing with fellow-disciples the plannings and strivings and experiences of the common lot in which they find themselves here in this land.

* * * * *

Inasmuch therefore as the theme of this conference is "The Fellowship of Christian Minds" it behooves us to seek to understand clearly the nature of that phenomenon represented by the term "Christian mind." What is the "Christian mind" which is emphasized by the first Conference of the Fellowship of Christian Missionaries in Japan as the *sine qua non* of the fellowship which is at once the genius and the purpose of this organization?

In the first place let us not depreciate the intrinsic value of this concept by relegating it to the realm of the abstract. Perhaps it is not possible to reflect on the Christian mind without some degree of abstraction, but the value of such reflection becomes available only in proportion to its concrete relation to life and personality. In accordance with this position we should consider the theme "Fellowship of Christian Minds" in terms of the fellowship of people whose personalities are expressions of the mind of Christ.

The great missionary, Paul, was viewing the matter in this light

when he wrote a letter to Christian acquaintances in Philippi. (2:1 - 8).

"If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy that ye be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you which was also in Christ Jesus, who existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea the death of the cross."

I have quoted rather at length for two reasons. First because the very length of Paul's statement and the frequent repetition of certain words and phrases indicates that his "Christian mind" concept was more than a passing sentiment, being, on the contrary, a deep spiritual phenomenon; secondly because within the quoted passage appear several rather definite leaders in our reflection regarding the nature of the Christian mind.

It is clear that the writer of this letter looked upon the possession, by Christians, of a Christian mind as essential for true fellowship.

It is clear also that he regarded unity as a characteristic of the Christian mind. "That ye be of the same mind, having the same mind, having the same love, being of one accord, of one mind." Oneness of mind—what is it? It is quite impossible to regard "unity of mind" or "oneness of mind" as descriptive of a mental state in which there is unanimity of opinion on all points. It is inconceivable that if the whole world's population should become Christian there should be no intellectual disagreement on any question. Yet, Christians are urged to be of "one mind" and of the "same mind." If we concede the inconceivability of unanimity of

opinion regarding every point of intellectual reflection we are forced to accept for the phrase "unity of mind" a specialized meaning. Let us analyze that meaning in its relation to the Christian Mind concept.

1. In the first place, the Christian mind is conditioned by a certain kind of a temperament. It is a gracious temperament based on love in its loftiest sense. "That ye may be of the same mind, having the same love," indicates something of the nature of that temperament which underlies the Christian mind. The lack of unity among Christians is due largely to the absence of a true Christian mind in this basic sense of a gracious temperament conditioned by Christian love. "Being of one accord, of one mind, doing nothing through faction" indicates Paul's conviction, based on his experiences with the early churches, that such factions result from lack of the kind of gracious temperament which we are stipulating as a basic element in the Christian mind. The history of the church up to the present moment reveals an astounding prevalence of the factious mind as opposed to the love-conditioned, gracious temperament which characterizes the Christian mind. Outbreaks of this factious mind, both here and abroad are too frequent and too well known to require specific mention by way of illustration. The important point for us here to note is that Paul mentions this factious, turbulent spirit as being antonymous with the Christian mind. And therefrom we glean a clear reflection of light on the nature of the Christian mind.

2. In the second place, we may note that the Christian mind is a humble mind.

This characteristic of the Christian mind is so closely related to that above-mentioned that it might nearly be regarded as another phase of the same quality. The factious element mentioned above as an antonym of Christian mind often arises from the possession of an intellectual egoism. "Doing nothing through faction or through vainglory." Intellectual vanity is stipulated as another antonym of the Christian mind. The positive aspect of this trait is expressed in the words which follow the above in Paul's letter. "In lowliness

of mind each counting other as better than himself" is Paul's way of expressing what we have mentioned as the humility-aspect of the Christian mind. The "I am right and you are wrong" attitude of many people toward the opinions of others indicates a lack of Christian mind. Some great scholars of Christian literature and thought have demonstrated most clearly their lack of Christian mind qualities in their disrespect for others' opinions and interpretations and their unqualified insistence upon the absolute accuracy of their own opinions and interpretations. Paul strongly opposed that sort of mental attitude. In the words which are before us now he stipulates humility as an important element of the Christian mind with which he urges his readers to clothe their personalities.

3. Closely related to this is a third element of the Christian mind which we might denote as altruism which is defined as "devotion to the interests of others." "Not looking each of you to his own things but each of you also to the things of others." The Christian mind is much more concerned about the welfare of others than it is for its own gain. Where the Christian mind is predominant there is an ideal so alluring and a purpose so impelling that interests of self, and plans of self, and opinions of self are submerged in the deep gulf of interest in and devotion to a great cause. The degree of the missionary's conviction regarding the greatness and the worthwhileness of the cause to which he has given his life determines largely the degree of his self-submersion and his readiness to overlook personal, individual differences in the interest of that cause. Without deep concern it is too much to expect deep devotion. The Christian mind is very deeply concerned for the welfare of others. If it recognizes a great need and believes in an adequate solution for that need it is intensely concerned with making that solution available to all.

4. And that leads us to another phase of the Christian mind which is the aggressive side of what we have been thinking of under the title altruism. Altruism is largely an attitude. Such an attitude, if sincere, finds expression in service. Paul sums up the whole matter of the Christian mind by identifying it with that mind

which was in Jesus. "Having this mind in you which was also in Christ Jesus" is his way of rendering intelligible to his readers this unity of mind, this humility of mind, this altruistic attitude to which he has made reference. And this analysis he does not deem complete until he has brought it to its logical climax in service. Here we must learn anew from Jesus. Not even being God was sufficient reason for Jesus to leave the program of service on other shoulders. To be satisfied with merely promoting and overseeing was not in the mind of Jesus. A complete surrender of caste and the assumption of servant status, and servant functions, with less than ordinary service reward, nay not to speak of reward, service at any cost, was the genius of the mind of Christ.

And that, I understand, is the Christian mind.

If that is the Christian mind, then what is the fellowship of Christian minds? Granting the existence in Japan of several hundred missionaries whose personalities are expressions of that set of traits which we have described as being intrinsic elements of the Christian mind, how can they have fellowship together?

It is evident that at least in its human import fellowship is a social phenomenon. It is the experiencing of something together with others presumably of similar personalities and aims.

Hence we usually think of fellowship in terms of social gatherings including such as common meals, games, consultations, meetings and conferences. This latter it is generally agreed is one of the most valuable mediums of fellowship, and so the fellowship of Christian Missionaries in Japan is initiated with the plan to hold an annual conference. There is much to give and much to receive by way of information and inspiration through fellowship in such a conference as this in which we are now assembled.

We all have the same experience, I presume, in drawing so heavily on our own resources to meet the demands of our work that our natures hunger for fellowship of the kind made possible by such a conference as this. The exchange of ideas and information, the commingling of personalities, the appeals which cause us to re-think and to rededicate, these each and all comprise invaluable

able contributions to the participants as individuals and to the great cause which they serve. With the natural and logical turn-over of the varied functions of the former organization, the Federation of Christian Missions, to their appropriate recipient, the National Christian Council, the fellowship of the annual conference was one thing which we missionaries felt could not be turned over. By its very nature it was incapable of being transferred. The missionary community was faced with the dilemma of giving it up or continuing it in another form. The consciousness of the need of such fellowship was determinate in the adoption of the latter course. Hence we are here in this conference today under the auspices of the Fellowship of Christian Missionaries in Japan.

But an annual conference, valuable as it is, does not fully meet the need for fellowship. What of the ad interim demand of the heart and mind for fellowship? The fellowship of Christian Minds should be a continuous experience. It requires a medium more sustained in its procedure and wider in its scope than an annual assembly.

This need is partially provided for in the set-up of the Fellowship by the retention of the two publications, the *Japan Christian Year Book* and the *Japan Christian Quarterly*. These were very wisely continued as indispensable mediums which help to quench that ad interim thirst for Christian fellowship. With the *Year Book* on the shelf for frequent reference and the *Quarterly* coming to the desk regularly with its excellent and varied exchange of ideas and experiences, not only those who attend the conference but every missionary in Japan can enjoy and profit by a fellowship of Christian minds during the entire course of the year. A much wider use of these invaluable helps must be promoted among us. It is hoped that the incoming committee will initiate a thorough campaign with some such slogan as "A *Year Book* and a *Quarterly* in the hands of every missionary in Japan."

But even these do not quite meet the requirement. There are times when neither the conference, nor the publications can form the contact needed to fulfill the fellowship ideal. In the daily and

hourly grind of work, in the performance of those minute tasks which comprise our individual contributions to the great Kingdom-building program, there is need for fellowship. It is then that that purely spiritual bond may furnish the contact and each may help and be helped, strengthen and be strengthened in that mystical fellowship, a fellowship in the performance of the world's greatest task!

The Fellowship of Christian Minds! Let us make it "like to that above!"

The Kinds of Work for which Missionaries are Needed

JOHN C. SMITH

A feeling of inadequacy is my chief concern as I speak this morning. I am not qualified to write a scholarly paper on the subject before us. I'm only a country missionary who is just beginning his work. However I believe it was the idea of your committee that this paper should not be a comprehensive, scholarly, production. After all this question is a perennial one and we cannot be expected to solve it completely this morning. Your committee requested that I should present the attitude of a group of missionaries who have been in Japan one term, had a furlough, and are back again. Just why did we come back? What is it we expect to do? In carrying out the request of your committee I have conferred with others, usually of my own age group, and some of the ideas I shall express are theirs since by conference my own ideas were often enlarged and corrected. Therefore when hereafter I say "we" I am not simply using an editorial "we" although I shall hold no one else responsible for the views I express.

Since I am speaking from a particular viewpoint let me say that this subject was and is of very real interest to the younger missionaries. Many who came to Japan with us seven, eight, and nine years ago are not here now. In those first years, especially just after language school, our most common topic of conversation when we got together was, "What can the missionary do?". We wrote to each other about it. The publishing of the Laymen's Report sharpened our thinking. For some of us our missionary decision had to be made anew during our first fur-

lough. The first time we came to Japan we came in relative ignorance. We had to take somebody else's word about the need for us in Japan. The second time it must be our own decision based on our own knowledge. And if we were going to stay in America our first furlough was the time to do it. We were already a little less acceptable as ministers in America than when we graduated from seminary and another term in the Orient would greatly lessen the possibility of our being useful at home. Some of us for one reason or another did stay at home. What I have to say this morning, although now in the form of a paper, concerns chiefly the reasons why we came back. We may have ignored some facts and you may not agree with some of our conclusions. If so you will be of service to us in the discussion which follows this paper. At any rate as an expression of one attitude it should be stimulating to that discussion.

* * * * *

In most of the plans that were laid out concerning Missions in the early days there were three stages of missionary endeavor. First came the pioneer stage when the missionary began the work. The second stage was the founding of the church with the missionary as teacher and overseer in all its activities. The third stage was a period of devolution when the missionary gradually gave over to trained nationals the full responsibility for administering the work he had begun. In the plans that were made this third stage was the goal. Once it was attained the missionary's work was over.

Now if this conception of the field of missionary work is true, then there is little need for any of us in Japan. We have a friend who had missionary experience in the Near East. He knows of our work but it has taken a bit of persuasion to convince him that our work in Japan is necessary. Another friend in China is of the opinion still that once the Japanese church has assumed full administrative responsibility we are little needed and are taking a step backward if we become part of the church and actively en-

gage in its work. Both these friends had so long thought of missionary work as being limited to these three stages that they found it difficult to think of anything beyond them.

Most of us would not limit the field to those three stages. We cannot speak for other mission fields perhaps but at least in Japan where the quality of leadership and the standards of education are so high, the church may assume administrative responsibilities of the third stage before the need for the missionary is over. We are in a fourth stage now, or at least we are in a period of transition from the third stage to a fourth stage. The purpose of this paper is to describe the work of the missionary in this fourth stage. What kinds of work should he do now that the church has assumed responsibility?

A large number of these who are advising concerning Missions today say that this fourth stage is the period for the missionary expert. To them the primary need in Japan today is for well-trained specialists to aid and advise the church. For them the emphasis in our subject this morning should be on the kinds of experts needed. However we do not believe that this fourth stage upon which we are entering is primarily the stage of experts. Most certainly they are needed. Planning for them is a move in the right direction and they meet a need of which we shall speak later. But the kind of special work which a missionary does is of secondary importance. There are at least two other needs which are primary.

The first of these is the need for evangelism. Let us not quote at length the statistics of the Christian community in Japan. We all know that community's limitations. Dr. Axling in the 1937 *Japan Christian Year Book* presents a chart of the number of Christians in each prefecture. He adds, "The chart as a whole confronts Protestantism with a terrific challenge of its unfinished task. Where the highest percentage is six-tenths of one percent and only one population area reaches even that figure, where seven provinces drop below one-tenth of one percent and where twenty-three provinces have a bare one-tenth of one percent plus of Christians

to the population it must be acknowledged that, from the standpoint of the number of churches and its membership, Protestantism has as yet only taken possession of the fringes of Japan's territory." He adds the fact that approximately half of the Christians there are live in twenty-five large cities which have less than one-fourth of the Japanese population. And even in these cities great sections have no organized Christian work. Judging from the church's present strength and rate of growth the vast majority of the Japanese people living today will never have any Christian work done for them. It seems to us that the primary need of the missionary is the same as it has always been. If there was need for a missionary in Yokohama and Tokyo seventy-five years ago there is need for one in parts of those same cities and in countless smaller places today.

Most of you will agree that there is need for evangelistic work in these still untouched areas. But many of you will be questioning whether the missionary is the one to do it. We believe he is needed to do two different kinds of things in the Japanese church's evangelistic program. He is needed in Christian education where the Japanese church is still not able to carry on. For it is only by adequate education that Japanese leaders will come forward to undertake the task and our mission schools ought to be producing them. And the missionary is needed in direct evangelistic work. Even with the support of mission schools the church will not touch these vast areas in the next two or three generations. Some will suggest that the missionary, because he is a foreigner, and because of his poor Japanese, is decidedly not the person to do it. The money spent on him could be used much more efficiently in other ways. With his salary available four or five well-qualified Japanese evangelists could be financed who could do many times the amount of work the missionary does. I must confess that at one time this argument carried a great deal of weight with me. Even if the American church would not give the same amount, if the gift of life were not given along with the gift of money, there might still be available enough to employ two men in place of each missionary.

And to a young missionary whose Japanese seemed wholly inadequate this was a telling argument.

There are some considerations, however, which seem now to make the objection of little importance. Aside from the fact that foreign subsidies are not unmixed blessings, where would we get the Japanese ministers to replace the missionaries? The graduates of our seminaries now find employment. Most of these are absorbed by the churches already established. Others give themselves unselfishly to self-support evangelism, a movement which is one of the most hopeful things in our Japanese church. Foreign money might ease the hardships of such work but it is questionable whether a foreign subsidy in this case would really advance the work. Our only resource would be to get additional students to enter our seminaries, be supported there, and then be employed as evangelists with missionary money. But theological students obtained by such subsidy and under high pressure methods might be very doubtful assets. To most of them entering the seminary might simply be an easy way to get an education.

It remains true then that if the missionary does not do evangelistic work, many, many areas will not be reached. Despite his limitations there would seem to be a primary need for him here. Let me give you an illustration of what I mean. For the past three years we have been working in a country village of about five thousand population. One or two adults had had previous contact with Christianity but neither of the two busy pastors in the nearest churches some ten miles away had any time to give to this village. We have been in every home in the village; people know us now and our weekly Sunday School and adult meetings are reasonably well attended. We meet in the town hall. Last March 14th, which was a military holiday, we arrived in the afternoon and found that the hall was in use. The town officials and the men teachers in the grammar school were having a party. As we waited they came out, each with a geisha. Some were half drunk and the geisha had to support them. It was still broad daylight but these leading men of the community, each with his geisha, went off to the

cafes or the hotels to spend the evening and, in some cases, the night. The present generation of young people in that village have that kind of an ideal set before them. If we were not there they would have very little opportunity of their knowing anything better. There are twelve thousand such townships and villages in Japan, many of them much larger, and in more than ninety-five percent of them there is no organized Christian work.

There is still another primary need in the Christian movement in Japan which the missionary meets. His presence is needed as part of the Japanese church. I do not believe that anyone could admire the Japanese church more than I do. Its education, its ministry, its zeal, are truly an inspiration to me. It has taken its place among the older churches and by its very force of character has won a place of equality. Churches and churchmen in America have much to learn from it and on more than one occasion have been willing to be taught by Japanese leaders. Dr. Kagawa whom we heard this morning and Miss Kawai whom we heard last night can truly be said to have been Christian missionaries to America.

But it still remains true that there are dangers, dangers due not at all to lack of character on the part of the Japanese, but dangers inherent in the situation. Christianity is comparatively new. Certain aspects of it may be over-emphasized and certain foreign exponents of those aspects followed too closely. One might give some examples. In the non-religious field a good example is the fact that Thomas Hardy occupies a place in English literature as it is known in Japan away out of proportion to his importance in English literature as a whole. In the religious field an example is the present day preoccupation with Barthianism in some quarters to the almost total neglect of the social aspects of Christianity.

A still greater danger lies in the pressure which the great non-Christian population is continually bringing to bear on the Christian community. It is a pressure which western Christians know little about. Where Christians are less than half of one percent of the population and where the individual Christian's daily contacts are almost entirely with non-Christians this pressure is tre-

mendous. Dr. Latourette of Yale, writing in the International Review of Missions for July 1936 and speaking about this point, says, "Unless some remedy is found the younger churches of the Protestant tradition face three possibilities, all of them evil. In the first place, they may hold so stoutly to the faith once for all delivered to them by their founders that they will become small ghetto communities, out of touch with life about them, always on the defensive, slowly losing ground and making no impression upon the non-Christian majority. We have seen that fate overtake some of the ancient churches of the Near East. In the second place, the younger churches may be so eager to prove their patriotism to their fellow countrymen that they will seek to throw off all western and foreign accretions to what they deem the original nucleus of Christianity, cut themselves off from most of the historic part of the faith and adopt so many features from their traditional culture that their Christianity will become denatured, lacking in distinctiveness and vitality. In the third place, in some lands, notably in India and China," (and he could have added Japan) "a kind of disembodied and invisible Christianity is developing among those who, partially or perhaps largely Christian in life and faith, decline to associate themselves with any church or fellowship of believers. That way seems to lie the disappearance of any vital and continuing Christian Life." Dr. Latourette was speaking generally of all the younger churches but what he said seems exceedingly true of Japan. These are the dangers the church faces.

Now in building the kingdom which is above race and nationality the missionary is peculiarly valuable. We usually underestimate the value of Christian education in this respect. Especially in Japan where government education is so strong we desperately need intelligent Christians who have been trained in the Christian background and whose faith is balanced. To neglect such education would be disastrous. The missionary educator is a valuable asset here. But the place of the individual missionary no matter what he does cannot be forgotten. The presence of the right kind of missionary, one who becomes a part of the Japanese church and

works shoulder to shoulder with Japanese Christians, is a constant reminder that the Christian community is larger than the handful of Christians that make up the average church in Japan. And if his Christian life is a well rounded one and his conception of the Christian message one that includes the best in the centuries of the Christian heritage, his very presence helps to keep the church balanced.

The primary needs then are for evangelism and for strength in the church. No matter what kind of specialist the missionary is, the aim of his work should be to meet these needs. The first requirement for a missionary in Japan is not that he be an expert in some field of Christian knowledge but he that he be an expert in practicing and sharing the Gospel of Jesus Christ.

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The missionary who comes to Japan to meet these needs must become part of the Japanese church if he is to reach his full effectiveness. As one Japanese leader has put it, "Come if you must, but if you come, accept Japanese leadership." One cannot hope to meet the second of the primary needs, that of strengthening the church, unless one is part of that church. At the present time there is a psychological situation which prevents the church in many cases from making full use of the missionary but if the missionary is willing to humble himself and to accept Japanese leadership the psychological situation may be greatly improved. Some people in seeking to describe the place of the missionary in the national church where he has given up administrative responsibility have made a glaring error. Not many months ago a comparatively well-informed leader in women's missionary societies in America asked about our work. When told that the church in our city was self-supporting she immediately said, "Yes, I know. Now you are the power behind the scenes. You guide the work but you do it through other people and when the church makes mistakes you are there to help them." Now that is not at all a description of what I mean. If any Japanese missionary feels that that is his job he had

better go home. The missionary should be a part of the church. Just as any other member of the church is free to speak, so is he. He benefits by the experience and knowledge of things Japanese which the church can place at his disposal and the church is strengthened as she faces her task by the presence of a Christian whose life has had the benefit of a fuller Christian background than is possible in Japan. Together they face their common problems. One of my friends puts it this way, "Once the missionary was everything. Then for a time the missionary was nothing. Now it is the missionary and the Japanese in the church and the Japanese is saying, 'Here you are. What can you do to shoulder your share of the church's responsibility?'"

A young missionary who has a definite conviction that it is God's will that he should come to Japan to meet these primary needs, who has a thorough Christian training, and who is willing to humble himself and become an integral part of the Japanese church, will find that his worth will be multiplied if he has some special aptitude and training. Not that he will be immediately recognized as an expert, for he will not be. It may be that he will never become a full-time specialist in the usual sense of the term. He must make a place for himself in the church and be often content with the influence which his individual work and character have in personal contacts.

It is a real question as to when he should receive his specialized training. Experience with the type of person who is an expert in a special field before he comes to Japan and with the type of missionary who comes with a general training, makes a place for himself, and then receives his specialized training, has usually resulted in a preference for the latter.

There are many kinds of specialized work which the missionary can do. We need experts in education—men and women who can adapt the best in modern methods to the needs of Christian schools in Japan. Especially do we need those who can combine a facility in teaching English and a special knowledge and aptitude in winning students to Christ and a full Christian life. We need experts

in student work to reach the potential leaders in secular schools. We need experts in general evangelism, in personal work, in the newer methods by which men are led to Christ. We need experts in social service—especially those who make social service an integral part of Christian living. We need experts in religious education who can adapt programs to meet the needs of Sunday Schools and young men's and young women's church groups. Especially do we need experts in leadership training. We need experts in rural evangelism—not so much in agricultural practice as in organizing and bringing to bear the technical training that is already available. (From the number of younger missionaries who attended Dr. Felton's discussion yesterday it would seem that men in our age group are very much concerned in finding some way to reach these great untouched areas.) Musical training and kindergarten training may also be useful. In fact any special gift which a person finds valuable in Christian work in America is likely to be useful here.

Every ordained missionary ought also to have a theological hobby. There ought to be some phase of Christian truth about which he specializes. A limited number of such men may be theological professors, especially in the fields of Old Testament, Church History, and History of Christian Thought. At the present time at least such men with a background of experience in Japan will probably have more influence than specially trained theological professors fresh from abroad. But the common garden variety of missionary also, who has made a place for himself in the Japanese church, has a wide opportunity in the field of Christian thought. Very few pastors study abroad and foreign books are expensive. The missionary, speaking at workers' meetings and especially in contacts with pastors and leaders, has an excellent chance to meet the second of the primary needs we have discussed.

In the last two or three years there has been much discussion of a sort of short term expert missionary who could come to Japan for short periods and give advice. Those who usually suggest it are from abroad. There is no strong opposition in Japan but the desire for it among missionaries and Japanese ministers lacks enthusiasm.

Here too, except in rare cases, the experienced missionary with specialized training has more influence than an expert brought out for the purpose. At the present at least such experts would find their usefulness much impaired in Japanese circles by the fact that they would be considered tainted with foreign paternalism.

Whatever the expert specializes in however he must always remember that actually leading men to Christ is the most effective demonstration. Without it his expert advice, no matter how good, may not be well received. Once he has demonstrated his zeal and his Christian character by his daily association in active work, he should not hesitate to say freely what he thinks even if it is criticism. He should not dictate of course, nor even insist, but his point of view is needed. He may not take leadership or even an active part but he speeds the action.

In meeting these needs the missionary will find that his task is a complicated one. Much has been said about his need to study Japanese culture and psychology until he becomes identified with the Japanese Christian community. That is all true. But little has been said about the necessity of his keeping abreast of the churches and of Christian thought in his home land. A missionary who has become thoroughly Japanese and knows little of other lands has become much less valuable. He cannot give proper expression to his Christian heritage or help the church to become part of the Christian world unless he is familiar with what is going on in that world. He must be a diligent student of the past and the present in Japan and in his home land.

In view of the need for these kinds of missionary work we believe that the number of missionaries in Japan ought to be at least as many as were here ten or twelve years ago when the number was the greatest.

These then are some of the reasons why we came back. You doubtless have other suggestions and some of the ideas expressed in this paper may not find approval. If so please be free to say so. I shall be happy if my suggestions have stimulated your discussion.

Cooperative Fellowship

ARCHIBALD C. HUTCHINSON

An Eastern sage once said of the western nations, "They are taught to fly in the air like birds, to swim in the sea like fish, but how to live on the earth they do not know." Remembering Japan's achievements in the realms of sport and aviation we may wonder why this should specially be said of the Western nations; but, be that as it may, the real problem for the mass of mankind, of whatever nation, is how to live on the earth where one cannot escape from contacts with one's fellow-men. Isolation, for individuals as well as nations, is no solution of the problems of human life. Someone with a grievance occasionally retires on strike to the top of a tall chimney, but the position is hard to maintain for any length of time, and, in any case, for us as Christians that attitude to life is impossible. Life is and must always be for us an adventure in fellowship. In a distracted and divided world it is our's to show in concrete reality the possibility of an all-embracing society, united in spite of differences of race, temperament, social status, mental outlook, and so on; a Society in which a love like that of God proves stronger than the disruptive forces of hatred, suspicion, fear, jealousy, and selfishness, which exist in every human heart.

It is recognized by more people than ever before that mankind must discover a practical way of fellowship, or be doomed to see civilization itself go down in irretrievable ruin.

We cannot spend time in this short hour on a discussion of the various secular solutions of the problem now being tried out in the World—Fascism, Communism, Democracy, and the Totalitarian State. We are met as Christian Missionaries, and whatever political theories may divide us as individuals, we are united in believing that the only real and sufficient answer to the question, how to

live on the earth, is to be found in Jesus Christ. The Church of Christ is in intent such a fellowship as mankind needs desperately to discover. That it is not recognized as such by the generality of people who come into contact with it suggests that there is something seriously wrong. In trying to search out the wrong we naturally start by recalling the idea of Fellowship in the New Testament.

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I. Fellowship in the New Testament. Fellowship is one of the common words which Christianity transfigured. Jesus Christ "inaugurated a fellowship, and out of that fellowship the Church was born"; "The basis of that fellowship was loyalty to Himself." He drew around Him a circle of friends and gave them "a common aim, a common loyalty, the sharing of a common life." (Call for Christian Unity p. 38). The peculiar quality of that fellowship is thus described by Prof. Cairns: "The New Testament is only the fragment of an age written by a 'new race' as they loved to call themselves, spiritually more alive than our's. The trumpets of the spring are sounding through all its pages. The narratives tell the story of the way in which the new life flowed over sea and land, kindling sad and weary men and women to joy and hope, abolishing enmities with love, lifting them out of sin into purity and peace, taking obscure lives and making them great." (Reasonableness of the Christian Faith. pp. 133-4.)

One of the most astonishing features of that fellowship was the way in which racial, social, and religious barriers were broken down. Paul wrote that "there is no room for Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, or free man: Christ is everything and everywhere." (Col. III. 11). It is difficult for us to realize what it cost him to reach that conclusion. It could not have been easy. His pride, his prejudices, his life-long habits of exclusiveness, his inherited traditions, his natural racial instincts, had had to be broken to pieces and burnt on the altar of sacrifice before he could write a sentence like that. He had been

forced to that conclusion against his will by the same logic that had proved unanswerable at the Council of Jerusalem: "The God who reads the hearts of all gave them the Holy Spirit just as He gave it to us; in cleansing their hearts by faith He made not the slightest distinction between us and them." (Acts XV. 8, 9.)

The secret of this fellowship, the bond of union between the most unlikely types, was a common experience of Jesus Christ, and of release from sin by Him; a common enjoyment of an entirely new quality of life. There had to be organization, as there must be in every human society, but it was not an ecclesiastical unity or discipline which kept them together. It was what the New Testament calls the 'unity of the Spirit.' Recall for a moment the well-known passage in Ephesians IV, where the essential requirements of the Fellowship are described. "Perfect modesty and gentleness, forbearance, patience, zealous in love to bind peace upon yourselves." (Cf. Eph. IV, 2-6). There is not a word about ecclesiastical organization or discipline, though we know that they existed. It is something deeper, richer, greater, that is spoken of here,—a spiritual unity.

It is said that Bishop Phillips Brooks used an illustration "which bears closely on hopes of achieving unity through the laborious process of discussion and diplomacy, as compared with the only real hope of attaining to unity at all. The problem, he said, is suggested by the pools of water on the beach at low tide. You can unite some of them by digging channels between them, but they will only be really united when the flood-tide comes in." To continue the quotation, "The tide of life is low in the many divided churches. The attempt to unite them by spadework cannot achieve much success. But if they are willing to let the flood-tide of spiritual life and evangelistic impulse come rushing in, it will overflow all the barriers of ecclesiastical forms and traditions. The Churches will then be united because it will not be possible to keep them apart." (The Call for Christian Unity, p. 33).



II. *Cooperative Fellowship in the last Thirty years.* That the tide is rising there can be no doubt. The last thirty years have witnessed a revolution in Christian thought and practice about this matter of Cooperative Fellowship. There are four or five outstanding events which indicate the progress that has been made in that short time. Here are some of the milestones:

1910. The World Missionary Conference meets at Edinburgh. It is representative of missionary endeavor (except that of the Roman Catholic Church) in every country and nation. By establishing the permanent international Continuation Committee it marks the end of one era of missionary work and ushers in another, for in matters affecting Governments or international relationships the missionary societies henceforth act together.

1920. All the Bishops of the Anglican Communion meeting at Lambuth, the Archbishop of Canterbury's Palace in London, issue an appeal to all Christian People. The opening paragraph declares, "We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the Name of the Holy Trinity as sharing with us membership in the Universal Church of Christ which is His Body."

1925. After years of negotiation the Congregational, Methodist, and Presbyterian Churches in Canada, at a great inaugural service, unite as one under the name of the United Church of Canada.

1927. The first World Conference of Faith and Order meets at Lausanne, again representative of all Christian Churches except the Roman, and in an atmosphere of frank interchange of opinion, without controversy, it seeks to find a clear view of the things that unite and the things that divide Christian people.

1928. The International Missionary Council meets at Jerusalem. Its subject is not particularly Christian Unity, yet inevitably that is revealed as the biggest problem to be faced in the evangelization of the World. A writer in the 'Call for Christian Unity' says, "It was the spontaneous sense of divine necessity which drew the great majority of the delegates to the Communion Service on Easter Day.

Unthought of, unplanned, in many cases previously ruled out as something neither to be anticipated nor welcomed, when the moment came and the spiritual unity experienced at the Conference was at its height, there was simply nothing else to be done. In that world-wide gathering there was on that Easter Day but one altar, one Table of the Lord." (p. 255).

These dates mark some only of the achievements of the last thirty years. We will not attempt to make a list of the failures. We know only too well how vexatious are the delays and how ingenious the objections raised whenever any practical step of co-operation is proposed. It is enough to mention the South India Scheme, where the local Churches have been ready and eager for re-union for years past, and the consummation of union has been held up for seventeen years, and may easily be held up for seventeen years more, by the fears and scruples of the home churches in other lands. It is a situation which make one ashamed of the home churches.

Kenneth MacLennan sums up the difficulties and successes of Christian Fellowship in the Epilogue to his little book on "Twenty Years of Missionary Cooperation." (p. 86). He says, "The work of missionary cooperation is difficult and delicate and complex. It is inter-society and international; it is between the church in Christian lands and the young churches in the mission fields. It draws together men who have worked in their own beaten paths, sometimes even in ruts; men who are tied by the traditions of great organizations, and overwhelmed by the absorbing and urgent needs of their own work; men who have divergent religious experiences and different ecclesiastical traditions and different national genius; and men who are filled with the pride of success or depressed by the sense of failure. It is a real miracle that in all these circumstances cooperation should function at all."

Thank God for the miracle. It proves that there is a fellowship strong enough to overcome the most obstinate differences. But what sort of a fellowship is that? It is time for us to try to define more exactly what we mean by fellowship, and I believe that we

shall find that the word in its truly Christian meaning signifies something deeper and stronger than has been taken for granted in the Christian Church for a long time past. Unless the church can discover a quality of fellowship utterly beyond and above anything that the non-Christian World is acquainted with (and beyond and above what most Christians know), it will not be able to meet the demand of the present tragic world situation.

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III. *The meaning of Fellowship.* In the first place, then, may we assume (1) That Fellowship is more than Cooperation? The world is full of examples of people who are drawn together by some common interest or purpose, yet apart from that one bond of unity they have no spiritual fellowship at all. Political Parties, Rotary Clubs, Fraternities, Lodges, Baseball or Cricket Teams, Tail-waggers' Societies,—endless examples might be found. They are all fellowships in a sense, and yet how deep does the fellowship go? How far has it any power to influence their personal relationships? A few years ago we heard much in England about a Club called the Frothblowers. Their bond of union lay in meeting to drink beer and sing a song the theme of which was "the more we are together the happier we shall be." Well that is better than nothing, it may be, but has Christianity anything more constructive to offer as a solution for the divisions and conflicts of human life?

John MacMurray in "Creative Society" (p. 55) warns us that it is possible to produce an illusion of fellowship without the reality, by concentrating on community of idea, and ignoring the practical problems of contact with our fellows in daily life. He says that it is easy "to work up an emotional tension in an audience, which makes them feel that they are united in one fellowship as blood-brothers, without any reference to the ordinary material facts in which alone brotherhood can express itself." Cecil Rose expresses the same truth in "When Man Listens" (p. 48). "We are rather apt, he says, to confuse the church with the loose associations of men and women who happen to worship in the same building, or

meet each other in the running of various organizations, but many of whom hardly know each others' names, and have little interchange beyond remarks about the weather. These associations are not churches. They are potential churches, and often have a nucleus of men and women in real fellowship with each other. But the living functioning church of Christ exists only where men and women are really giving themselves to each other in unreserved personal relationships." "It is this kind of fellowship that the Christian is called to create around him. Nothing less will save the world from chaos."

I would suggest secondly that Fellowship begins with the healing of natural divisions. Cecil Rose has a chapter on "Breaking Barriers." He declares that "in the one word "barriers" more than half the trouble of the world is expressed." "We are living," he says, "in a divided world. Every day brings news of the war of nations, of classes, of economic groups. Self-interest, fear, bitter memory, national pride, are splitting the human family into isolated fragments."

Now the key to the situation is in those words "self-interest, fear, bitter memory, national pride," because those are personal qualities, and they can only exist in individual people. The pride of a nation is the pride of the individuals who compose the nation. In order to find a solution for the difficulties which beset the world we must come down to the fundamental problems of individual human beings, and find a force capable of solving the actual personal problems of the people whom we know beginning with ourselves. It may help us to understand the task in front of us if we mention some concrete examples.

"A day-school teacher afraid of her job and afraid of other people, finding escape from her own sense of inadequacy in disliking and criticizing her headmistress,—just one of the many people who are causing the frictions and strains of daily life. Outwardly a Christian and a church worker; inwardly conscious of defeat." A married couple, both earnest Christians, who have discovered that their marriage was a mistake. In their case "incompatibility"

is the simple truth. There is a continual clash of wills and intolerable friction. Divorce is ruled out because they are Christians. Has Christianity and remedy for a situation like that? A minister filled with a burning sense of wrong against a neighboring nation at whose hands his own country has suffered defeat and oppression. For him a feeling of repulsion whenever he sees a member of that other nation has become almost a physical necessity. Another defeated Christian! Two missionaries in the same station who have got across each other, on each others nerves. There seems to be no solution but separation, it may even be the withdrawal of one of them from the mission field. Is that a solution, or is it just running away from the problem and admitting defeat?

I repeat that if Christian Fellowship is going to help the world it must be able to solve problems like that. When I came out as a missionary 28 years ago I thought that Christian love meant a sort of uncritical benevolence; a refusal to admit that situations like that could arise among Christian people. I need not tell you that I was soon disillusionized. Facts are facts, and my next stage of experience was really one of disillusionized unbelief. I had to admit that even consecrated Christian people do sometimes come to loggerheads, and there seems nothing for it but separation. My third stage of experience began four years ago. In these four years I have seen a force at work in the world that is able to solve the most hopeless problems and heal the divisions when the conditions are fulfilled. My difficulty is here to choose amongst the wealth of examples that I might quote to illustrate that statement. I can only give two or three.

One is that of a "London woman dress-designer, young, wordly, modern to the finger-tips" who was converted not long ago. She found she had problems in her life that must be tackled, and the first was that of her family. "Estranged from them for five years, she did not even know where they were but the next day she found herself sitting opposite her sister in the Tube. The breach was healed, first with that sister and then with other members of the family, and now there is a new spirit of hope and cooperation in

the home. Another example is that of a French baroness and her husband living in Alsace. "Before they were changed they had never spoken to a German because of their hatred and resentment. Now they hold week-end parties in their home to which come both French and Germans to share Christian Fellowship."

"Professor Arthur Norval, of the University of Pretoria, tells of international relationships changed. He had sworn never to speak English, because of his bitter hatred of the British. He intrigued for the elimination of English from the University and he succeeded." Then he came up against Christ's challenge of absolute love. "His eyes were opened and his tongue loosed to speak English gladly. He was now ready for the fullest cooperation between the two races. A great reconciliation spread throughout South Africa." The formation of a new political party combining Dutch and English has taken place.

I might go on and quote instances of the healing of hatred between Jew and Arab in Palestine, Chinese and Japanese, East and West in India and Burma; the breaking down of the color barrier in Africa; the averting of strikes, and the change of public opinion on a national scale in Norway, Denmark, and Holland. Of the Youth Camp at Birmingham in England at Easter this year it was said that they met to hear no theory, but to see a practical demonstration of Christ's power in the world today to unite classes and nations for His common plan. To hear the miracles of problems solved, hatreds fading, families united, business run not for profit and wages but for God and the community. To hear plans discussed and decisions made to bring every section of the nation and every nation under God's control."

Of a House Party at Lahore in India it was said that "nothing but a miracle could have reconciled the different people there," "an Arab who had a burning hatred of the Jews, a Bengali from the district of the riots, Anglo-Indians, British Government Officials, and many Indians."

This is fellowship. Canon Greensted says, "We work together in ordinary life, but on much too low a level. We accept the people

we meet as decent folk. We work with them and like them, and leave it at that. But it is not satisfactory. Some people are left outside, and the work of the world as a whole is pretty badly done. But he adds "It has been shown that there is a possibility of personal relationship of a high and rare quality of which most people are unaware." ("For Sinners Only," p. 293.)

How and where can fellowship of that quality be found? My third point is that Christian Fellowship is based on a common experience of Jesus Christ. It is really necessary to emphasize that, because even among Christians it is often assumed that a much wider basis of fellowship is sufficient. An appeal recently issued by the World Congress of Faiths, and signed by many distinguished scholars and church leaders, asks "How can you personally help to create the essential spirit of fellowship?" The answer is given that "By realizing your fellowship with the universe, with all mankind, and with all creation, and by being your utmost best, you will insensibly communicate the joy of fellowship to all about you. You will be promoting the spirit of World Fellowship."

Another writer, the author of *Creative Society*, seems to find the Christian basis of fellowship in our common humanity. He says, "Jesus conceived human society as based neither on the blood-relationships of natural affinity, nor on the organized relationships of political or ecclesiastical groupings, but simply on the practical sharing of life between any two individuals on a basis of their common humanity." "The Kingdom of Heaven becomes the universal community of mankind based on the sense of unity between man and man, and expressing itself in the sharing of the means of life to meet human needs."

No one will deny that there is a fellowship of a kind implicit in the fact that we are part of the universe or simply human beings. The trouble is that that is not enough. "The sense of unity between man and man" is powerless to cast out the devils of hatred, greed, fear, cruelty, and sheer selfishness. Beautiful thoughts about our unity with nature are incapable of curing the world's disease. Men are not saved by discovering that part of their nature is potentially

angelic; their problem is that the other part is a very real ape, and it is continually breaking loose.

There is only one Fellowship in the world which begins by dealing with the fundamental facts of human nature in a drastic way, and that is the fellowship of the followers of Jesus Christ. The early church was not united by "having all things common"; it was united by the common experience of sinful habits broken by the power of Christ, of human nature radically changed, and the most incompatible people drawn together and forged by the fire of personal devotion to their One Lord into an instrument for accomplishing God's purposes in the world. That Fellowship began with sin atoned for and defeated on the cross and by the rising from the dead, and was continued in a daily experience of control and guidance by the Spirit of God. Nothing less could have brought them together and kept them together. To quote again the oft-quoted words of Lord Eustace Percy in the House of Lords, "To expect a change in human nature may be an act of faith; but to expect a change in human society without it is an act of lunacy."

A fourth point on which we shall agree, I think, is that the kind of Fellowship we are in search of was actually enjoyed by the Early Christian Church. I believe it is being rediscovered in our own time. It is unique. There is nothing else like it. In the closing verses of Acts II. (vv 44-47) there is a description of the Christian society. "The believers all kept together; they shared all they had with one another; they would sell their possessions and goods and distribute the proceeds among all, as everyone might be in need. Day after day they resorted with one accord to the temple, and broke bread together in their own houses. They ate with a glad and simple heart, praising God and looked on with favor by all the people. Meantime the Lord added the saved daily to their number.

It is a picture of a company of people who were bound together by ties of genuine affection; there was such a spirit of frank trust and cooperation between them that no false pride or modesty prevented them from helping each other even on the financial plane; their goods belonged to God, and were at His disposal day by day.

They met as frequently as possible for common worship and witness; their homes were surrendered to God and available for use in His service as He might direct; their outstanding characteristics were invincible cheerfulness, simple and unquestioning faith, joyful witness to what God had done for them individually. To use a modern phrase, they outlived, outlaughed, and outdied the world, and it is not surprising to read that their numbers were continually growing. They presented to the world such a Fellowship as mankind is always groping after, and the quality of their lives was such that their faith was irresistibly infectious.

That is the experience which is being recaptured today. May we hear two or three witnesses? The first is a minister in London. He says, "I found that I was living alongside people of all denominations and of none; I began to meet similar folk in other parts of the world; and I became conscious of a fellowship that transcended all distinctions of class and creed and race; a fellowship that was inclusive, not exclusive; and was at once holy, united, universal, and apostolic. The New Testament began to live before my eyes, and I saw the Acts of the Apostles being wrought once again in the twentieth century." . . . Another witness is Brigadier General C. R. P. Warner of Great Britain. He says, "I have found a comradeship far finer than that of war, a self-imposed discipline far more severe than that of forces I have been used to, the end of resentments and intolerance, and a job that makes any Army Command seem a mere pup in comparison." . . . In the Spring of this year an American businessman, whom many of us know well, a Baptist, was taken by the Bishop of Rangoon with two other friends on a journey of 500 miles through his diocese to do personal evangelism. When an Anglican bishop and a Baptist layman can work together like that, there is a miracle on both sides. Again and again in the last two or three years I have heard people who had been Christians and Christian workers for years stand up and say, "I've found a fellowship such as I have never known before." That brings us to a very vital and practical question. How is such a Fellowship to be found?

IV. *What are the Essential Conditions of Cooperative Fellowship the Highest Plan?* There are, I believe, three conditions that are essential.

The first is submission to the Will of God as to the membership of the Fellowship. That is essential. John Wesley once described himself as "a man sent by God to persuade men to make Christ the center of their fellowships." Someone else has said that "the church is the world-wide fellowship of the friends of Jesus Christ." The first question that meets us on the threshold of that fellowship is "who is going to choose those friends?" They are the friends of Christ and it is He who chooses them. It is not for me to make conditions and say, "I can't work alongside with so-and-so." Have we never done that? Have we never tried to insist on making the choice ourselves? To limit the fellowship to congenial people, to people of the same opinions and outlook as ourselves? Like-minded people. People of the same nation and language as ourselves. We will worship with the others in church, but admit them to fellowship? No.

Among the Twelve Disciples there were men who under ordinary circumstances could not possibly have lived together. There were Simon the Zealot, the extreme nationalist, and Matthew the Publican who must have seemed to the former rather worse than a Bolshevik. Could anyone but Christ have dared to choose those two men to work together in one team? The fascination of the Fellowship is just there, that you find yourself sharing in a living experience of Christ with the most unexpected and impossible people, and sent out with them for the changing of the world.

That was a real crisis in my own spiritual life four years ago. Up to that time I had honestly believed that if anyone were really filled with the Holy Spirit he would inevitably come round to my point of view, my type of evangelical churchmanship. The challenge came to me, not from anyone else but in my own soul, as to whether I was willing to let the Holy Spirit choose His own instruments and His own methods, and to trust Him not to make mistakes. It was a hard thing to do, but I had to give in. Without sacrificing any of my

evangelical convictions I had to admit that the Holy Spirit can and does work through people of very different ecclesiastical viewpoints from myself. That opened a way to a fellowship of a unique quality.

A friend wrote to me not long ago and asked "What are we to think of a Movement which includes Modernists, Higher Critics, and Roman Catholics?" All I could say was that any movement which is bringing Modernists, Higher Critics, Roman Catholics, and all other kinds of Christians into a new and vital experience of the power of Christ is worth thinking about. Stanley Jones says, that Indian music knows only melody and nothing about harmony. An Indian hearing a Negro choir singing some of their spirituals said "What a pity they don't all sing the same tune." But they were singing in harmony, each his own part, and the music was so much the richer and finer. Many years ago a senior missionary said to me, "If I can't work with anyone with whom the Holy Spirit is working, so much the worse for me." And it was the Apostle Peter who said about some Christians of very different type from himself. "Well then, if God has given them exactly the same gift as He gave us when we believed in the Lord Jesus Christ, who was I—how could I try—to thwart God?" (Acts XI, 17).

The first essential condition of Christian Fellowship is submission to the will of God as to the membership of the fellowship. The second condition is, mutual confession of sins and witness to victory. This too is essential. There can be no true fellowship without absolute frankness and trust. The things that destroy fellowship are secret likes and dislikes; hidden resentments, hatreds, and jealousies; the desire to preserve a flattering reputation about oneself, even though it be false; half-truths, intrigues, pulling wires, and grinding axes. The remedy for these things is confession. I do not mean that practice of auricular confession to a priest, of which I have no personal experience. I mean talking over things freely with some friend who can be trusted not to let one down by uttering platitudes or suggesting excuses, and then confess anything, if guided to do so, in public witness to victory or to

help some individual to realize the possibility of release from sin.

I have heard people who are accustomed to the Confessional and value it declare that the practice of opening up one's heart to a friend on equal terms is something quite different. They say that while they have no intention of giving up the habit of confession to a priest, the sharing of their defeats and victories by two friends between themselves has a peculiar value of its own, and that once that has been experienced it cannot be given up. Neither of these two forms of confession can take the place of private individual confession to God and the forgiveness that follows, but sharing is supplementary to that, and many people do not enter into an experience of complete victory over sin until they have openly confessed to God in the presence of someone else.

Confession of this sort makes an antiseptic atmosphere in which dislikes and differences are dissolved by frank discussion between the people concerned, and in which the youngest and most inexperienced member of the fellowship, can, if guided, criticize the most experienced leader to his face without fear of being misunderstood or giving offence. A true fellowship is a company of people who know that not one of their number has anything to hide; that each one has confessed to the very depths with at least one other member, and that all are prepared to confess anything, however painful, if assured that it is God's will and really going to help someone else. Confession such as was advocated by St. James in his Epistle and practised in the Church at Ephesus, and, I believe throughout the New Testament churches, makes for extraordinary mutual affection and respect. It sweeps away misunderstandings. It makes possible the instant discovery and destruction of any root of bitterness in the fellowship, before it has time to grow up and bring havoc into the spiritual lives of the members. It unites people of the most diverse types and temperaments, and welds them into a compact instrument, in which, without jealousy or fear, each is ready to accept responsibility for any task, however hard, or to yield the responsibility to another, just as the Holy Spirit may direct. "The impossible becomes inevitable." Victory takes the

place of defeat. There is a new power and definiteness in witness; a new joy in service; a freshness of life in Bible study; a new conception of what fellowship really means. In my own experience mutual confession of sins and witness to release is essential to the realization of the deepest fellowship.

There is one more essential condition of the richest spiritual fellowship. It is to remember always that fellowship is not an end in itself. If the object of fellowship is simply to enjoy fellowship it will end in stagnation and death. It is fatally easy to drift into a pious sentimentality that is satisfied with meeting to get our hearts warmed up and to "feel good." You remember the story of the old lady who said she didn't want to hear about changed lives, she wanted the Gospel. A conference like this is simply deadly if it is going to end in only stirring our emotions and giving us a comfortable feeling that we are part of a very fine company of people. What is the aim of any Fellowship which has its center in Jesus Christ? His purpose and His program are clear. He said that He was sent "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord." (Luke IV, 18, 19.) Almost His last words to the Fellowship were "As my Father hath sent Me, even so send I you." (John XX, 21.) Christian Fellowship can only find its life when it gives itself, as He did, in order that others may live.

Winning Men to Christ

W. MAXFIELD GARROTT

When a man is won to Christ he is born again, and being born again is one of the most realistic things that can happen to a man. "If any man is in Christ he is a new creature." There is the vital relation of a living man with the living Christ. The new man is characterized by an undivided loyalty to Christ, tangible victory over sin, and a contagious quality of life. Winning a man to Christ means bringing him to the point where his life as a whole is essentially rooted in his relation to Christ, where he is having daily experience of His living power, and his thoughts and his actions are ruled by Him.

What are the qualifications of the man who wins men to Christ? This is the crucial point.

Bringing a man to Christ means leading him into a relationship which I am already experiencing. To catch men, first be caught; to be used, be cleansed.

Passing on a Christian experience is essentially a matter of contagion, and depends on the quality of life in myself. "If it isn't catching, it isn't measles." If the life is not contagious, there is something wrong with it.

Last Sunday a man came to talk for several hours about the matter of surrendering his life to Christ. He had just attended a Christian church service for the fourth time in his life, being the son and grandson of Shinto priests, but he seems to be well on his way to a most vital experience of the power of Christ. It is a clear case of contagion. A very few weeks ago his wife, challenged by the vital new life of a friend, gave her life to Christ, and was transformed. The change had so immediate an effect on her maid that she was baptized the same day as her mistress. The man says

without hesitation that his wife is different and that he is becoming different because of her.

The contagious faith is the growing faith. Just as water produces power by its falling, the Christian life generates power by every step upward. Whenever I find and take a definite step upward in my own life, even though it is a small one, there is a surge of power and an impulse to communicate it to others. It is not yesterday's victory that counts, but today's. I need victory, thorough and up-to-date victory in my own life, if I am to lead others into victorious living.

There was a time when I was distressed at the lack of fruit in my life. I was perplexed about what to do and how to do it, and the results were zero. Then came the discovery that the fault was fundamentally in myself. There were numerous things that were not exactly right, though I didn't see how they could be blocking my usefulness in winning men to Christ. I didn't see the connection.

Then a man was kind enough, generous enough, to tell me about how he had been in the same condition, and how, as a matter of actual fact, his influence on others had been radically changed when he was willing to have his own life straightened out by Christ. If that had happened to him, I thought, perhaps it could happen to me. Perhaps it was true that these things that had been bothering me in my own life were the things that were blocking and making me ineffective.

It worked. When I was willing to be honest about myself before God in the presence of this man I found that these things were not simply hindrances to my own effectiveness, but were unspeakably filthy in the sight of God. I came to a point of desperation: I must be done with these things at any price, and there was no way out but the power of Christ. When I prayed to Him in that spirit, and surrendered these things to Him, He took them.

That experience gave me a confidence in God such as I had never before had, and the power to speak with assurance. I had been able to speak smoothly of the power of Christ over sin, but I was

speaking from theory; the fact was lacking in my own life. When my words of theory became words of witness, power came in.

A living experience of the power of Christ gives authority to a man's words that they cannot have in any other way.

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What, to be specific, are some of the things that block a man's usefulness in bringing men to Christ?

One of the greatest blocks is lack of sincerity, letting the tongue run on glibly when one's own life has been sliding down hill, putting up a false front to keep the shallowness of one's own spiritual life from being detected. Add to this all other kinds of dishonesty, such as the half-lies I have discovered in my own life, the dishonesty about railway reductions or about customs duties.

Barrenness often comes from wrong relations with men. Jesus says that it is impossible really to worship God if my brother has something against me, so it is not strange if under such circumstances I cannot lead men to Christ. Many cases might be described where resentment has been a barrier. Envy, jealousy, bitterness, a critical attitude, a superiority complex, any form of self-centeredness, may be a barrier. As for high temper, anger, Jesus classes it with murder, and Paul with the things that keep one from inheriting the Kingdom of God.

There are other things best not mentioned here which nevertheless have to be faced realistically. Sins of impurity come in various forms, and they are deadly in destroying personal effectiveness. God does not often use a filthy vessel for sacred work.

Restitution is the key in many cases. A friend told of having surrendered his life, as he thought, to Christ. For a month nothing happened. Perplexed and rather disgusted, he went to the man who had led him, hoping to find what was wrong. "Have you written that letter yet?" came the answer. When the letter was written things began to happen. Another more recent case is that of a man who had been used a bit in helping other people, then dropped into a period of unfruitfulness. Brought to face the situa-

tion realistically, he found two items which demanded restitution. Setting those straight, he was used almost immediately in the transformation of another life.

One thing that I found standing in my own way was the fact that I was eager to win men for my own sake, not for their sake or Christ's. I was ambitious to be a great soul-winner. Laziness, fear, worry, sentimentality are all blocks, and all other things which keep us from acting freely and readily in response to God's guidance.

God's guidance. That word very largely covers all the qualifications of the fisher of men. If I am controlled by God there is victory over sin, release from myself, and constant direction in touching the lives of others. On last Tuesday I put the question to a friend who for the past year and a half has been used in an extraordinary way in bringing many people to Christ. "What is this thing of winning men to Christ?" "Why, it is simply a matter of being under God's control," was the answer. So it is: if I am really under God's control, I don't have to worry about whether or not people are being won; He attends to that.

In meeting a man on a deep basis with the thought of bringing him into contact with Christ, what is my attitude toward Christ? By all means it must be one of complete confidence based on experience. "I know whom I have believed." Since there is the consciousness of His power in my own life, there can be no hesitation in speaking of that power to another man. Then I must remember that, whatever happens, it is altogether God's power and not mine, so I submit completely to His power and His leading; I "keep the headphones on," alert to His leading throughout the interview. That is the attitude which takes away self-consciousness, fear, and strain.

Then, what is my attitude toward the man with whom I am talking? Is it to be a cool professionalism? Is it to be a gooey sentimentality? Is it to be a calculating eye to the advantages that may accrue?

One day I was to meet a man of high position and strategic im-

portance. Beforehand I prayed, "How shall I meet him?," "Forget his position and his importance," came the answer, "and love him as a man."

The one essential is genuine friendship. "Winning men to Christ is a quality of friendship." Unless I have that friendship I have no right to speak to a man about the deepest things in his life. To approach him because it is my job, because I am supposed to work on people, would be an unspeakable impertinence.

An exceedingly significant thing about the life of Jesus was His ability to like people. Concerned about people not simply professionally, as lost souls to be worked on, He liked them for themselves. He could see the blackest depths of a man's sins and still like him. That same attitude is a practical necessity for us if we hope to lead men.

The attitude toward sin must be realistic. Without sentimentality, I must see it clearly as a thing absolutely not to be countenanced in myself or in anyone I care for. At the same time, I know the solution so well that I have a supreme confidence in the face of sin.

If I am shocked when I see a man's sin, or if I am critical, I slam the door in my own face and have no more entry into his life. But I have no right to judge him, for nine times out of ten I either have been guilty of the same or a kindred sin, or have seen the roots of it in myself and know that it is only by the power of Christ that I have been freed from it. Because I have been freed, I know that he can be freed. That gives me a confidence in speaking with him and an understanding of his position.

Certain things tend to act as barometers to show me the condition of my own spiritual life, whether or not I am available to God in helping men. One of these is the quality of my own devotional life: if the touch with God is really vital, if temptations are thrown off readily and naturally, if there is constant guidance to action, then people around me are very likely to have things happening to them. Another barometer is the quality of my contacts with people. If I become drawn in on myself, growing a shell which keeps me from

free and natural contacts, or if the touch with people is shallow, not reaching the deep things of life, I am fruitless. It is at the times when my time and my thinking are most filled with people, not myself and my own affairs, and the contacts with them are deep, that things are most likely to happen.

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If these are the qualifications of the man who wins men to Christ, what about the method? What are the rules of the game?

The most certain thing to be said is that there are no rules. I thought once that I had found a pattern of action, a blueprint for remaking men. All I had to do was to inveigle a man into submitting to the process, and presto! he was a new man.

But it doesn't work that way. We are dealing with living beings, not making machines. No two trees are exactly alike; they are alive. If two trees have grown just alike, I know someone has been tampering with them. Our concern is to get living men into vital connection with a living Christ. When that connection is made, there will be growth. No two men will grow alike, though, just like the trees, they will have certain fundamental characteristics in common.

Admitting the variety, then, what are the essential elements of similarity? Thinking through the matter psychologically, studying the various cases that have come under observation, one comes to see that the two essential elements are repentance and faith. In other words, there must be consciousness of the guilt of the old life and definite turning away from it in surrender to Christ.

What can I do to lead my friend to the point of repentance? Certainly I cannot make him repent, for God reserves that right for Himself and no human being can produce repentance in another. However, God may have some way of using me.

First of all, my friend needs some interest in the subject of new life. If I approach him at the beginning with a theological lecture, the chances are that he will smother a yawn and hunt brighter company. Then how about telling him stories? Just the other day

in Fukuoka it came to me in my prayer time to say something to the young woman who had come to help a bit with the housework. She had had no contact with Christianity at all before coming to live with us a few weeks ago. That evening I stayed around a bit after supper and started telling stories, funny stories, pathetic stories, human stories, and all of them true stories. Some things began to come out about her own life, so I told a story about a young woman I knew who had been in similar difficulties, but had become very different. Before we finished talking that evening she was saying, "I wonder if I could get changed like that!"

So she has come the first step of being intrigued by the thought of new life and realization that there is the possibility of a new kind of existence thoroughly different from any she has ever known. She has interest and she has hope.

But she has not yet come to repentance, the key point. What is repentance? It is the feeling that one's sin is absolutely wrong, not just a mistake, not just injurious to oneself, but a sin against God, and the turning away from it in that spirit. With the feeling that it is absolutely wrong, there is an absoluteness in the desire to be rid of it, a feeling of desperation. When I repent of my sin I lose my old desire to alibi; I become more anxious to be right than to appear so, to be cleansed than to be protected. I am so anxious to be right that I am willing to pay any price to be rid of the sin and to set it straight.

One night in Tokyo two years ago I happened to be talking with a student I had barely met before. Some things that had just happened to me made me so jubilantly happy that I had to tell him about it; that involved explaining a bit about my spiritual life, and how God had transformed my life. One thing led to another until I had told him intimately some of the things that had been changed in me. Two or three months later he came to tell me about how his own life had been changed. "That night when you mentioned your own sins," he said, "it cut me like a knife." He had not been able to rest for weeks until he had brought his own sins out into the light and surrendered them to Christ. Just a month or so ago a friend of

his was talking to me; "That man used to have a reputation for the kind of life he lived; he is certainly different now." What is more, he is an active witness for Christ, winning others to the new kind of life.

As a concrete aid to repentance few things are so valuable as complete and definite confession to God in the presence of a witness. In my own case, such a procedure was a vital power in turning my vague feeling that certain things were wrong and better gotten rid of into the feeling of desperation, that they were absolutely wrong and I must have forgiveness and cleansing at any price.

It was important for me that my confession was definite, detailed, and complete. Repentance was not just a luxurious emotional swimming in the feeling that I was bad; it was the clear and inescapable realization that there were in my life black facts that had no right to be in the life of any man. The fact that the confession was complete, to the best of my knowledge at that time, meant that it was not an easing off of my old troubles, a putting one toe into the water to find whether or not it might be cold, but a head-first dive into a new life. My old inadequate life had many ramifications, and I tried to leave no root uncut.

Remember that repentance is a moral matter, not intellectual. No matter how thoroughly a man may be convinced of his intellectual error, there is no repentance until he gets down to the moral level. The intellectual difficulties may be just a blind for the moral difficulties, or they may be sincere, but in any case a man does not repent of his sins simply by having his intellectual problems straightened out.

Almost a year ago an atheistic ex-Communist made the trip from Tokyo to Fukuoka to make his decision for Christ. The other day someone asked me, "How did you deal with him?" I said, "I talked about sin." Of course he had theoretical problems, but the key lay not in his thinking but in his life. The other day in Tokyo I saw him for the first time since around Christmas, and to see the change in him was as stimulating as a shot of gin, without the

hangover. There is already a chain of changed lives resulting from his change.

Repentance is necessary to faith because until there is a loathing of the past verging on desperation one is hardly likely to make the unconditional surrender that faith demands. For while faith involves intellectual assent and some degree of understanding, and affectional confidence, its root is volitional and its essence a surrender of the will. The touchstone is obedience.

The surrender is absolute, unconditional. As much as possible it is specific, detailed, for that makes it concrete. If a witness is present it is not only more solemn, but more likely to be genuine. I surrender my past and my present, and all that may come in the future. I surrender all the sins that I know, and promise obedience as far as I know. "I give the man that I know to the Christ that I know." Tomorrow I shall see myself more clearly and know Christ better, so the experience will go deeper, but my surrender is absolute and unconditional, meaning to go every step in the future that He leads.

The man who gives his heart to Christ finds immediately that there are things to be set right. "Leave thy gift before the altar; first go and be reconciled." If there is not the will to make restitution, the repentance is not real; if restitution is not carried out, the faith is not real, for the touchstone of faith is obedience.

Making restitution means actualizing the surrender. It is burning one's bridges behind one. The more costly the restitution, the less willingly will I give up the new life that comes at so high a price. Restitution is a witness, and a most eloquent one. I recall especially three instances where my own acts of restitution went deep into the lives of others.

Certain things to remember all through my efforts to win men to Christ: One is guidance. The power is God's, the plan His; I am helpless without Him. Let Him choose the man, the time, the manner of approach, everything. I must, so to speak, "keep the headphones on," when talking with a man, alert to every prompting that may come from above.

My use of the Bible is based on illuminated knowledge. What I am using is not the Word of God given in ancient times, but the Word of God that has come to me, vitally and transformingly, through the old pages. I am not repeating a lesson taught through a textbook, but sharing a part of my own life and experience.

Prayer is central. What the man says to me does not matter so much as what he says to God. The surrender is not to me, but to God in Christ. What I say to him is not so important as what God says to him, so I must let him be silent and listen to what comes. There is unquestionable authority in the voice of God.

To summarize, the method of winning men to Christ consists in loving men and following the guidance of God.

The Urgency of Temperance Reform

E. C. HENNIGAR

A recent article in 'World Christianity, A Digest,' No. 2 by our old friend Sam Franklin opens with this idea,—"The greatest single cause of man's material ill is economic maladjustment. . . . It is responsible for more warped and shattered lives than any of the great evils such as drink, prostitution (often an effect of economic maladjustment) or chattel slavery."

Mr. Franklin is, of course, in his work for the share-croppers, making a fine and constructive attempt to solve the problem of economic maladjustment, but whether the above superlative statement is to be held true or not is largely a matter of opinion and of the point of view. For some unknown reason there are Social Workers who are greatly interested in an academic study of economic maladjustment but who take little active interest in the matter of Temperance.

I, on my part, am not concerned to prove any such superlative as that intemperance is the *greatest* enemy of man. I do think that it might be proved that drink is the *greatest single* factor in human suffering since it aggravates all other evils, but let us simply claim that it is one of a great quartet of evils, perhaps ringing in the basso profundo--preventable disease, economic injustice, prostitution and drink. These are all more or less intro-active. Women are sold into prostitution because of economic injustice, men take a good drink and go to the brothels and then drink more when they get there. They drink to drown their poverty and inferiority complex, but they are the poorer and the more inferior because of drink. And, just as it is useless to argue whether the egg or the hen was primary, so it is useless to argue whether drink causes poverty or poverty leads to drink. It is a vicious circle. Let us seek a few facts.

1) Economic Waste.

We will look at the expenditure of liquor in the three major countries that interest most the readers of this magazine, Great Britain, the United States and Japan.

(a) Great Britain. The total expenditure for alcoholic liquors in 1936 was £246,255,000, an increase of £8,500,000 over 1935 (reflecting the economic improvement in the country). Of this the state took in taxes £101,394,000 or 41%. This liquor bill worked out at £5.7s.6d. per head of population or £21.10s. for the average family of four. If we could increase a family income by £21 per year we would think it well worth while. But a 'penny saved is a penny earned' to say nothing of other gains from abstinence.

(b) United States. I have before me statistics up to August 1st 1936 which show that for the first 40 months of Repeal the expenditure for liquor was \$8,050,328,170, which works out for a family of four at \$77.00 per year. (Statement by the American Business Men's Research Foundation of Chicago.) In a summary of the year's industrial activity published by the National City Bank we note that some thirty liquor corporations show a return of 18% on investments. Turn the above 8 billion into productive expenditure and estimate what it would buy in bread, tea, sugar, dry goods, shoes and furniture.

(c) Japan. The Japanese people spend about ¥1,400,000,000 (14 oku) in liquor per year. Mr. Yukio Ozaki, the veteran parliamentarian says, they spend an equal amount in the Red Light District. Added together this is equivalent to the record budget for 1937-38, 28 oku yen. The total living expense of the nation is 102 oku yen (figure for 1930), hence the people are spending just 30% of their income for "wine and women." The liquor bill alone is four times the amount spent in education. We find that the U. S. citizen spends 6.6% of his income for liquor while the Japanese out of a much smaller income spends 13.7%, more than twice as large a proportion. The daily amount spent on liquor in Japan is 4,000,000 yen.

There we have it,— £246,255,000 spent in England
\$2,415,000,000 " The United States
¥1,400,000,000 " Japan.

Surely the late Viscount Snowden was right when he cried, "Stop this Colossal Waste!"

2) As a Cause of Poverty

It goes without saying that no such sums as these can be spent year after year without causing poverty. To quote from the unbiased report of what is known as Lord Buckmaster's Committee, published in 1931—"From 25 to 30% of the whole of the poverty in a typical working-class district is caused, wholly or in part, by drink. Drink is a predominant cause of "Secondary" poverty, that is in families where the income would be adequate to provide for the necessities of life if part of it were not expended extravagantly or wastefully. The proportion may be as high as 85%." The "Committee of Fifty" in the U.S. laid at the door of intemperance 25% of all poverty requiring relief by charitable organizations, 37% of all pauperism and 45.8% of all child destitution.

Here in Japan one prefecture made a survey of farmers' debts. They reached 2 oku yen (¥200,000,000) for that one prefecture. And the report went on to say that the one largest single cause of this debt was excessive alcohol drinking.

3) As a Cause of Crime

No one claims today that alcohol is the cause of all crime. In fact it is recognized that some crimes, e.g. fraud, burglary, etc., need a clear cool head for their success prosecution. But let us quote several authorities. One survey of penal institutions in the U.S. found that "in 50.88% of all convictions (other than for drunkenness) the intemperate habits of the criminal led to a condition which induced the crime." An investigation in Europe showed that in Germany 41.7%, in Austria 58.8% and in France 60% of all crime was due to alcohol. (Quoted from "The Value of Law Observance," Department of Justice, 1930.) Sir Arthur Newsholme states that alcohol produced a "very large part of vice, destitution

and crime." Dr. W. C. Sullivan, noted prison physician, says "chronic intoxication is responsible for 2/3 of the homicidal crimes in England." And such quotations might be multiplied.

We have no statistics for Japan on this point, but the writer was once entertained at lunch in Kosuge Prison when the well-known Christian, Mr. Arima was Chief Warden of that institution. In answer to a question as to how many of the inmates had had no connection with "wine and women" the quick answer came back, "NONE." And he went on to say, "the man who cooked this lunch (Seiyō ryōri) was a restaurant keeper near Ginza. He murdered a geisha girl. This man serving us also murdered a woman." And so on. But in order to err on the conservative side let us say that alcohol is responsible for 50% of all crime.

4) As a Cause of Ill Health

Here again we would stick close to facts. We have two experiments here in Japan that give us all the data we need. One is at Mitsui Tagawa Coal Mine in Kyushu. Over one half of the workers in that mine are abstainers. The management staged a survey lasting over a half year, but unknown to the workers lest there be even a small subjective element in the results. They selected 170 drinking men and a like number of abstainers and kept careful records in the office for six months. That gave them records of 61,880 man-days, a number large enough to warrant our drawing conclusions. It was found that the drinking men lost 42% more time through illness than the abstainers.

Motoyama Copper Mine in Ibaraki Prefecture, which has been dry for six years shows, among its 2600 workers, a drop of 30% in the incidence of sickness and accidents in that time.

In a rural community, dry now for 12 years, the record is surprisingly similar, viz a decrease in sickness of 45%. The infant death-rate in this village has dropped to 65 per 1000 births as compared with 156 for the country as a whole.

5) As a Cause of Accidents

The case is even more striking than in the matter of illness. The

authorities at Mitsui Tagawa Mine found that abstainers had 50% less accidents than drinking men.

In Tadakuma Mine, also in Kyushu, where 2/3 of the men are abstainers it was found that these men had 66% fewer accidents than the drinkers.

A recent study by Prof. Kominami of Kyoto Imperial University bears out the above figures. He made a detailed examination of the records of 968 men in an Osaka Shipyard over a period of four years. He divided the men into regular drinkers, occasional drinkers and non-drinkers. He discovered that 45% of the regulars, 41% of the occasional and only 14% of the non-drinkers were involved in accidents. The percentage of accidents among the drinking men was thus about three times as high as among the temperance men.

6) As a Cause of Reduced Efficiency

Alcohol is a narcotic. Its first action is to narcotize the higher centres of the brain. Thought by many to be a stimulant, and in fact called a stimulant, it is in reality, all authorities agree, a depressant. In this it bears out the old words "Wine is a mocker and whosoever is deceived thereby . . ." The only reason it seems to a superficial observer to stimulate conversation and conviviality is because it interferes with the inhibiting centers of the brain. It does not stimulate activity, rather it takes the foot off the brakes, as it were.

Psychological investigators have recently interested themselves with measuring the effect of small doses of alcohol on our motor reflexes. Out of a great number of such experiments we may mention only two. A class of ten typists (all men accustomed to drink) revealed during a week of experiments that 30cc of alcohol, the amount in two 8 oz. glasses of 3.5% beer, not only slowed up their work but increased their errors by as much as 64%. The adverse effect lasted four hours. And the irony of it was that they thought they were doing faster and better work.

A professor of medicine in Helsingfors University chose the threading of a needle as the single simple operation demanding

the finest coordination between eye and hand. After practice he became able to thread 184 needles in 20 minutes. But when he drank 25cc of alcohol ($3\frac{1}{2}$ oz. of port wine) on retiring he found that the following morning, 11 hours after the alcohol had been taken, he could thread only 164 of his needles. This the average over 40 days. The eye tired more easily and the hand was slightly unsteady.

Our Temperance miners in Kyushu showed 26% greater efficiency than their fellows who drank. And at the pioneer Temperance village quoted above, Kawaидани, in Ishikawa Ken, the young men, through increased efficiency were able to double the production of their village in ten years. Think what that might mean if worked out in every mine and every village in Japan.

Such then is the case against alcohol. I have not felt the need to mention the great moral losses entailed in intemperance. Every one is well aware of what it means in ruined, shattered lives. I heard recently of the son of one of our Japanese ministers who, learning to drink while in the army, has become a profligate. Whose boy, or girl for that matter, is safe from it today? I verily believe it is the greatest single stumbling-block to men who should be pressing into the Kingdom of God.

But the above is the case against alcohol in matters that we can arrange in statistical tables:—

Economic waste, per year in Japan ¥1,400,000,000

By it poverty is 26% decreased.

crime is say 50% increased

sickness is 25-50% increased

accidents are 40% increased

efficiency is 50-60% increased

Certainly alcohol is a foe worthy of our steel in the sense that it is immensely strong, is cleverly entrenched and is making today a skilful bid for our youth. Could we lessen intemperance 10% or even 1%, that were a piece of social welfare work that would tell in the future in the economic, the physical and the moral well-being of the nation.

News from Christian Japan

Compiled by J. H. Covell

Christian Council Publishes Statement: The August number of "The National Christian Council Bulletin" contained the following—"At the outbreak of the Japanese-Chinese crisis in North China the Japanese government sent a statement to all religious organizations, in which it outlined its attitude, asked for an understanding of the issues involved, and urged co-operation.

"The first paragraph of the following statement is the Council's reply to that communication. The remaining paragraphs and actions set forth the Council's reaction to the crisis and outline its program of activity in relation to it.

The Statement "Regarding the present incident we pledge ourselves to comply with the purport of the Government's statement and to render faithful services to the state.

"In this emergency: 1. We recognize our great responsibility as Christians for bringing about a spiritual awakening in our nation and we will redouble our efforts to this end. 2. In order to express our appreciation of the toil of our Imperial troops we will undertake projects to comfort them. 3. We earnestly desire that this difficult crisis may be solved as speedily as possible and with a minimum of sacrifice. 4. It is our hope that this incident may result in the establishment of relations of good will definitely and for all time. To this end we ask our fellow Christians throughout the Empire to pray most earnestly.

"Voted: 1. That the National Christian Council establish a department to cooperate with all Christian organizations and institutions in carrying out projects for comforting the Imperial troops and open a central office for this purpose. 2. To send messengers and comfort bags. 3. To raise for this purpose a fund of ¥10,000 as an initial amount. 4. To set up a Commission of Thirty to carry out these projects; the members of this commission to be chosen from the different communions and Christian organizations.

"Budget—Comfort Bags	¥3000.00
A Religious Film	2000.00
Travel Expenses of Messengers	2000.00
An Executive and Office Expenses	2400.00
Miscellaneous Expenses	600.00
TOTAL	¥10,000.00

The commission of thirty was named at once, with the Honorary Secretary, Dr. William Axling, as a member, and the central office was opened in the Christian Building. Fifty thousand comfort bags were made and distributed in quantities, and are being returned after being filled in local churches. No religious literature is allowed to be put in, however. General Secretary Akira Ebisawa and the Rev. Y. Manabe, a prominent Methodist pastor, spent the last half of September in North China as messengers from the Christians of Japan in carrying out the plan as decided. September 12th was set aside as a day when churches should cooperate by reading the statement and contributing an offering. The response has been general.

A Second Statement: was issued on Sept. 15 to the effect that the Council, at the time of the North China Incident, appreciating the government's effort to localize the affair, issued a statement in the hope that it would assure the government of the Council's doing its best to support that policy. But now the situation has became worse, and Japan is facing the greatest difficulties. In this crisis the Diet held an extraordinary session and, answering the Imperial Edict granted at its opening ceremony, has adopted measures to meet the present situation. In order to establish the peace of the Far East the Council promised to endeavor sincerely and patiently to realize the spirit of the Imperial Edict and to overcome the difficulties we are facing until mutual friendship between Japan and China is restored. The council expresses its desire to take part in the national spiritual mobilization willingly in the spirit of prayer, and by strengthening the national spirit to show their loyalty to the nation.

British Christian Group Sends Letter: The Fellowship of Reconciliation in Japan has received a letter from the members of the British F.o.R. addressed to the members in China and Japan and signifying their concern as well as stating that their prayers were going up in sympathy. The closing paragraph reads, "May you be able to see this time not only as a fierce trial to many of you, but also as a day of opportunity, where through your witness to the unity of the body of Christ, and the patient humble following of the way of Christ, a new spirit may come into your national relationships, which will be an inspiration and example to the Church throughout the world."

The message is signed by Canon Charles E. Raven, the Chairman, and the Rev. Leslie Artingstall, the General Secretary.

Mr. Ebisawa Comments on People's Diplomacy: Writing in "The Christian Daily News" recently, the Rev. Akira Ebisawa, General Secretary of the National Christian Council, wrote on "The Sino-Japanese Problem and *Kokumin Diplomacy—My Opinion for the Chinese Christians*," which article may be summarized as follows: Every country recognizes the importance of people's diplomacy for mutual understanding between countries, but we must realize its limitations and the fact that it is to be used only in appropriate situations. Before the present incident broke out, such diplomacy was recognized to be necessary, so that economic and religious missions from Japan visited China; but that has already become untimely, and to our great regret it is too late to carry on further. The present situation, however, is extraordinary, and soon peace will be restored. As the Premier proclaimed the other day, our country hopes only to maintain peace in the Far East, and has no territorial ambitions. Soon the Chinese people will understand our attitude, and peace will be established on the basis of close co-operation between China and Japan. Then people's diplomacy will do a great deal of good. At present, however, we face a war situation, though war has not been declared as yet. In this state we can put no trust in people's diplomacy. Some people wonder why Chinese Christians take an anti-Japanese attitude; but national consciousness is a very strong thing. I think they were compelled to take such attitudes contrary to their will by the national situation (the effort to unify authority by means of evoking sentiment against our country). The time will come when they will realize the importance of joining hands with us. Then we religious persons must rise and work as diplomats for mutual understanding." (784) (*Hereafter numbers attached to items indicate the issue of "The Christian Daily News," Tokyo, from which they have been translated.*)

Government Requests Aid of Religious Leaders: The Director of the Religious Bureau of the Department of Education recently made a public statement asking the aid of religious workers for a great movement to encourage the national spirit. During the summer foreign office representatives visited summer resorts on behalf of the special information section organized under the Premier and met with representative groups of missionaries to explain the present situation. On a recent Sunday morning the central broadcasting station, JOAK, Tokyo, presented statements by leaders, with Dr. Y. Chiba, chairman of the National Christian Council, representing Christianity.

Korean Christians Show Patriotism: The thirteen Presbyterian churches in Seoul held a union service on August 1st, with about 800 in attendance in one of the churches. The pastor preached and prayed for the Japanese army in China, and a donation of over ¥33 for the war department was contributed. (775).

Religious Leaders Establish National Culture Movement: Leaders of Buddhism, Shinto, Confucianism, and Christianity met in Tokyo in August and started a national movement for the propagation and encouragement of the spirit of unity in the whole Empire, moved by the Chinese Incident and the approach of the celebration of the 2600th anniversary of the founding of the Empire in 1940. (766).

Catholics Contribute to Defense Fund: The Japanese (Roman) Catholic Church has begun a campaign to support the government policy by appeals to all members to contribute to national defense. Tokyo members started, with a gift of nearly ¥1250, in August.

Methodists Issue Statement: The headquarters of the Japan Methodist Church recently issued a declaration concerning the Chinese Incident to the effect that their ministers and members appreciate the government's statement; would try to understand the situation; intended to exert themselves to awaken the national spirit; prayed for the establishment of eternal peace in the Orient; were grateful for the services of the officers and men on the battlefield; and would do their best to comfort and encourage the fighting forces. (758).

Doshisha University Staff Help Soldiers' Families: It is reported that the members of the Doshisha faculties in Kyoto have decided to contribute a portion of their regular salaries for the comforting of the families of soldiers at the front. (770).

Christian Educators Meet: Teachers from Christian schools met to the number of 137 at Gotemba for the annual conference of the Christian Education Association. This year's theme was "Japanese National Spirit and Religious Education." (771).

Salvation Army Serves at the Front: Two officers from the staff of the Salvation Army have been sent to Tientsin as messengers of consolation for the troops in North China. (771).

Christian School Has Corps for Air Defence: During the recent light control drill, Aoyama Gakuin, Methodist school in Tokyo, organized a special de-

fence corps, with President Y. Abe as the head. (801).

Temperance Leaders Appeal: Representatives of the National Temperance League called on the Premier and the Minister of Education in September to state that they felt that during the Chinese Incident all Japanese needed to be alert and that they hoped that as an example officials should give up alcoholic drinks at public meetings. (806).

Typical News Item: "The Japan Times" (Tokyo) reports, "At many places on the battlefronts in China, Japanese soldiers are kindly burying the bodies of Chinese soldiers, and at such places are erected by Japanese markers reading, 'Tombs of Brave Chinese Soldiers.' For the dead the Japanese people always have great respect, regardless of nationality or cause of death. Since the battles of the feudal period, we have many stories of kindness to enemies." News-service photographs show poor Chinese civilians being fed by Japanese troops.

Christians in Capital Pray: Christian leaders, including the Rev. Akira Ebisawa, the Rev. Michio Kozaki, Mrs. Ochimi Kubushiro, and the Hon. D. Tagawa, M.P., held a prayer meeting for peace on August 9th at the Tokyo Y.M.C.A. with about seventy in attendance, and it was then decided to continue with a series every Monday morning from 6:30. (772).

Baseball Teams Pray: Before starting their fall season the members of the Tokyo Six University Baseball League teams, including that of St. Paul's, visited the Meiji Shrine to pray for the success of the Japanese troops in China.

Refugees from China Visiting Japan: Numerous missionaries from China, including several families and individuals unable to return to their work after furlough, have been sojourning among us, especially in the summer resorts. A number of children are attending school. Both the National Christian Council and local American Associations have arranged to provide accommodations.

Reischauer's Death Shocks Community: In August the untimely aerial bombing in Shanghai which brought death to Dr. Robert Karl Reischauer, son of Dr. and Mrs. A. K. Reischauer of the Tokyo Woman's Christian College, caused consternation throughout the foreign community. The victim was one of the most respected and popular of his generation, and had promised to become an outstanding authority on Oriental affairs. At the time

he was conducting a party of students in a tour. The ashes were brought to Tokyo, which event was given much newspaper publicity, and memorial services were held there, as well as at Karuizawa, where he spent the summers of his boyhood. Our sympathy is extended to his family.

Typhoon Damages Church Property: At least one church building in the Inland Sea district was badly damaged by one of the severest storms in many years in September.

Kindergarten Union Receives Donation: Mr. Z. Handa, Christian landowner in the populous summer resort of Karuizawa, has donated about an acre of land there to the Kindergarten Union as a building site on condition that it be utilized within two years. The Union held its annual summer conference there this year as usual, with several members of the World Educational Conference in attendance.

Gospel School Active in Tokyo: For the fifth season the Tokyo City Gospel School opened in September. A strong alumni association is now promoting the school. The sessions are held for three hours three evenings a week at the Aoyama (Union) Theological Seminary building. Dr. T. Kagawa and Mr. I. Abe are advisors.

Cooperative Summer House Built: One more evidence of the vitality of the enterprises fostered by Dr. T. Kagawa is a summer house built this year by a Tokyo consumers' cooperative society, under his direction. It is located on a hill near Manazuru on the coast, and is composed of five cottages, as well as the central hall.

Buddhists Active in Social Work: A recent visitation of Buddhist temples and schools in Tokyo revealed that most of them are doing some sort of social work, generally with plenty of funds. Priests at the front in China have earned the respect of the forces of both sides in conducting services for the dead and in the work of cremation, the report states.

School for Ragpickers' Children Started: Methodists have started a school for young children in a poor district in Tokyo where the people are mostly ragpickers. Many who have reached school age have been unable to attend. A new building was completed in September. (765).

Missionary Requested to Aid Farmers: The Rev. J. D. Stott, Southern Methodist working in Uwajima, Shikoku Island, has been asked by the government of the prefecture to lead the farmers of his district. His tactful leadership has earned him a welcome wherever he has worked.

Pioneer in Coeducation Retires: Miss Harriette J. Jost, a Canadian who has worked for girls' education for more than 39 years in Japan, recently sailed for Nova Scotia. Until the 1923 earthquake she was head of the women's training school in Yokohama, which then joined Aoyama Gakuin in Tokyo. She assumed the post of associate dean of what was probably the first coeducational school of higher learning in Japan. Such schools are very few in number. Her place is to be taken by Miss Alice Cheney, principal of the Iai Jogakko in Hakodate for the last 13 years.

Kyoto Settlement Raising Fund: For the purpose of housing their free clinic and quarters for homeless mothers and children and to serve as a church and Sunday-school center, the Kamagamo Social Work Association in Kyoto, under the direction of the Rev. S. Sodeyama, as described in the January *Quarterly*, is appealing for a fund of ¥5000. They have heretofore rented inadequate Japanese buildings. This settlement is the only work of its kind in the city under Christian auspices. The Rev. Dr. E. S. Cobb and the Rev. and Mrs. Winburn T. Thomas are associated with it.

International Hostel Opened: Under the direction of the Rev. Roger P. Pott, of the Society for the Propagation of the Gospel, head of the International School in Yokohama, a hostel for children of all nationalities proved to be a popular feature of Karuizawa life when opened at the summer resort this summer.

Union Church Pastor Resigns: The Rev. Harold W. Schenck, pastor of the Yokohama Union Church since 1930, has resigned to take a church in Montclair, N.J., and expects to leave Japan in November. He and Mrs. Schenck have been active in the life of the foreign community and will be much missed. The church is seeking a new pastor.

Olympics to be Abandoned? : A rumor has circulated persistently to the effect that the 1940 Olympic Games, scheduled for Tokyo and already the object of much attention, may be given up because of the emergency situation in China. Opinion seems to be strong, however, that the international exposition planned for the same year should be held.

Recent Visitors: Among prominent visitors to Japan during the last quarter were two secretaries of the American Baptist Foreign Mission Society, the Rev. R. L. Howard, D. D., former president of Judson College in Burma, and Mr. Dana M. Albaugh. Prof. Ralph T. Felton, of Drew Theological Seminary, and Prof. M. Searle Bates, of the University of Nanking, spent the summer at Lake Nojiri and addressed the annual conference of the Fellow-

ship of Christian Missionaries. Prof. Felton has joined the faculty of the Seoul Theological Seminary. He assisted in the rural workers' conference held in July.

Oxford Group Holds House Parties: Under the auspices of the Oxford Group, house parties were held successfully at two places during the summer, one using the Japanese language and one English.

Earthquake Memorial Observed: On September 1st, the anniversary of the great Kanto earthquake, memorial services were held. In Tokyo, Dr. T. Kagawa addressed the Christian early morning prayer meeting at the Y. M. C. A. The Temperance League celebrated "No Sake Day" with demonstrations in many centers. (791).

Religious Research Society Established: The government is reported to have organized a society for research into religious systems in order to form a religious policy for the Empire. The members are to be young Christian, Shinto, and Buddhist scholars. (798).

Language—Culture School Well Attended: A series of monthly public lectures on timely topics by prominent Japanese publications is one of the new features of the program of the School of Japanese Language and Culture in Tokyo. The registration is expected to be 50 or 60, as compared with 30 last year. The School has trained new missionaries and others for 24 years.

Christmas a Japanese Festival: The observance of Christmas is by no means confined to Christians, according to the "Travel News" of the Japan Tourist Bureau. "The cosmopolitan temperament of the people and the national trend to adopt anything that is desirable from foreign countries have prompted the Japanese to take in Christmas and make it one of their annual festivals for nation-wide observance The Christian tree, stockings, and exchange of Christmas presents do not necessarily imply in Japan that the parties concerned are believers in the Christian religion, for in many homes where there are youngsters we may see a Christmas tree erected in front of the family alter (sic) in which is enshrined either Buddha or Shinto deity. Japan is a country in which ¥35,000,000 worth of toys are turned out annually. . . ." Programs presented on December 25th have to be carefully arranged because it is the anniversary of the death of the Taisho Emperor.

New Publications by Japan Book and Tract Society :

KWAISHIN GO NO JISSAI MONDAI. 169 pp. 50 Sen.

This is a translation of "After Conversion, What?" by Rev. Lionel B.

Fletcher, who is well known in England especially for his excellent work among young people. It is full of simple and clear counsel to young people who have just made the decision for Christ, and the original has a wide circulation.

ROKUJUROKKWAN NO KIRISUTO. 492 pp. 2 Yen.

"Christ in All the Scriptures", by Miss A. M. Hodgkin. This was first published several years ago, and has gone through several editions. It is hoped that the reduced price of this new edition may bring it within the range of a wider number of students of the Bible, to whom it is a book of especially value.

Salvation Army's Work Commended: The Japanese Salvation Army has sent out its "harvest festival" appeal supported by two Japanese testimonials. One is from Mr. S. Tokutomi, noted historian, journalist, and leader of public thought and opinion, who recently wrote as follows in the Tokyo daily "Nichi Nichi" in an article on "The Want of Religious Atmosphere"; "If anything is lacking today in Japan, I should say it is religious atmosphere. The Salvation Army has the religion we need today. It appeals to the common people. It teaches the duty of mutual love, mutual respect, and mutual help, on the basis of universal brotherhood in the love of God. The Salvation Army, therefore, helps the nation. . . ." The other is from a distinguished statesman and former Minister of Justice, Viscount Watanabe, who says, "Political force is not almighty. What politics can achieve is very limited, and what politics fail to achieve is limitless. It is religion that can do limitless work in this limitless field. . . . and the Salvation Army, by its religion, is rendering limitless service in this limitless field." The army is planning a new sanatorium for consumptives, and its budget totals around ¥500,000. They claim that they do not divorce the "social" from the "evangelical."

Choir Earns Good Name: The Aeolian Choir in Tokyo, composed of Americas of Japanese parentage who live in Japan, and led by Mr. U. Nakada, is making a fine reputation for itself by its singing of sacred music. It appeared in concert during the summer at Karuizawa, and has sung also in the Tokyo Union Church.

National Y. M C. A. Undertake Unique Service: During the Chinese Incident the Japan National Y.M.C.A. is striving to serve the nation by assistance to refugees, by comforting the troops, by taking care of the property of the Tokyo Chinese Y.M.C.A., and in various other ways. (796).

Osaka Federation Holds Meeting for Teachers; The Osaka Federation of Churches has a special committee for work among primary and secondary school teachers, which held a meeting at the Osaka Club recently in the form of a tea party with an address by President Arakawa of the Kyushu Imperial University. Since last year's similar meeting many Christian speakers have been invited to several government schools. The devotional mass meeting planned in cooperation with the federations in Kyoto and Kobe has been postponed indefinitely oaccoutt of the present situation.

Osaka Newspaper Offers Religious Section: For the last three years the Osaka "Asahi," one of the Empire's greatest papers, with a circulation of millions, has printed a religious section every Saturday, with Buddhists and Christians taking turns in providing the materials. The government-controlled broadcasting stations also call on both Catholic and Protestant churches to furnish worship services on Sunday mornings for a half hour, along with Buddhist temples. Sacred music is also heard at times.

Church Union Movement Active: A continued effort to achieve church union is going on, featured during the summer by a conference at Hakone. Past unions of sects as such include only that of the Congregational and Christian churches and missions. Several institutions of higher learning are conducted on a union basis, notably the Woman's Christian College. All seem to have achieved union effort quite successfully. The Nippon Kirisuto Kyo-kai (Church of Christ in Japan) includes several Presbyterian bodies, and the Japan Methodist Church unites several missions, including that of the United Church of Canada. Eastern and Western Baptists (corresponding to Northern and Southern in the U.S.A.) cooperate to some extent and increasingly.

MINUTES OF THE FIRST ANNUAL CONFERENCE OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN. 1937.

JOHN A. FOOTE, Secretary

The first annual conference of the Fellowship of Christian Missionaries in Japan convened at Karuizawa in the auditorium on Thursday morning, July 29th, and adjourned Saturday afternoon, July 31st. with a Communion Service. The total number of missionary members present at the opening was 145 and of visitors 15. The central theme of the conference was, "The Fellowship of Christian Minds."

The opening worship service was conducted by Rev. W. K. Matthews, Vice-chairman, who read from the first chapter of Joshua and spoke of the Fellowship as the beginning of a new era for the missionaries in Japan.

An address by the Chairman followed. Dr. Clark's subject was, "The Christian Mind," as described in Philippians 2, and was an able analysis which set the conference off to a united start on a high spiritual plane. Miss Marie Leidal followed with a solo very appropriate to the theme just presented.

Without break the conference entered upon its first business session of thirty minutes in which certain reports were made and the program of the conference presented. The chairman reported a total membership of 334 which represented 26 Mission Organizations which had made contributions to the treasury. The secretary read a report of the Executive Committee which included a report of the Publications Committee, and which also included a proposed Amendment to the constitution. Upon motion the report was accepted and the Amendment was placed on docket for future consideration.

The places for the four Discussion Groups to meet were announced as follows:

- I. Social Service—Home of Dr. S. H. Wainright—No. 635.
- II. Rural Church—Home of Dr. H. W. Meyers—No. 1040.
- III. Questions of Vital Moment in Education—Auditorium.
- IV. International Fellowship—Home of Dr. S. E. Hager—No. 669.

Miss Mildred Paine was announced as the leader for the Social Service Group, and Dr. Robert L. Kelley of the Association of American Colleges for the leader of the Education Group.

The Executive Committee proposed the following Nominating Committee which was approved, L. S. Miller, convener; J. E. Knipp, Paul F. Warner, J. H. Covell, Miss Mildred Roe, Miss Lydia A. Lindsay. Miss Margaret Archibald was asked to be minute secretary of the conference.

Announcement was made of the International Tea for the afternoon at four o'clock in the dining room of the Karuizawa Hotel with a charge of 30 sen per person.

After a short recess Dr. E. T. Horn conducted the first of three Bible Study Hours with an exposition on the First Epistle of John, showing how the author endeavored to apply his statements to practical belief.

THE INTERNATIONAL TEA

Some 200 guests gathered for the International Tea at which time fraternal delegates were introduced and their greetings heard. Representatives of the National Christian Council were Dr. Akira Ebisawa, Dr. Y. Chiba, and Dr. Wm. Axling. Representing the Federal Council of Protestant Evangelical Missions in Korea was C. I. McLaren, M.D. Both Dr. Ebisawa and Dr. McLaren gave timely greetings from the bodies they represented.

Other special visitors introduced were, Miss Michi Kawai, Tokyo; Dr. M. Searle Bates, Nanking, China; Dr. Ralph A. Felton, Drew Theological Seminary; Dr. Toyohiko Kagawa; Dr. Robert L. Kelley, Association of American Colleges.

Dr. Charles W. Iglehart, fraternal delegate to the Federal Council in Korea gave a report of his visit to Korea and comments on the situation the Missions find themselves in that area. Dr. G. F. Draper made the closing Benediction.

The evening session had the theme, "Towards an Understanding of China," with two addresses. This was extreme timely for hostilities between Japan and China were threatening. Miss Michi Kawai gave a report of her visit to China in May with the delegation of the Japan Christian Council to the China Christian Council. She told most engagingly of her travels thereafter and visits with leading Christian Chinese. Dr. M. Searle Bates, professor of history in Nanking University for many years, gave an inside view of things Chinese delineating things difficult and things hopeful as regards Christian teaching. Intense interest was shown by all present and the session was closed with a feeling that considerable gain had been made in establishing a Christian attitude toward China in the present difficult situation.

FRIDAY, JULY 30TH.

At 8.20 a.m. Miss Susan Bauernfeind lead a very helpful opening prayer

service in the Auditorium. The order of the day was taken up and the Chairman read a telegram of greetings from Bishop John C. Mann. Dr. Toyohiko Kagawa was then introduced as one who needs no introduction to a group of Japanese missionaries. His paper was on the theme, "Secrets of a Growing Spiritual Life." The nature of Dr. Kagawa's talk was such that the Chairman did not feel it to be the will of the Fellowship to enter into discussion. Instead a period of silent prayer and meditation was entered upon and at the close Dr. W. Maxwell Garrott at the piano guided the prayer thoughts by singing two Negro spirituals.

After a short recess it was announced that Dr. Robert L. Kelley would be the speaker in the evening in the place of Miss Helen Topping, who had advised the Fellowship that it would be impossible for her to make the trip across Siberia from France in time to make her address on, "Co-operatives Around the World," as announced on the program.

In introducing Rev. John Smith, the chairman said that Mr. Smith had been chosen as one representing the group of young missionaries who are facing the problem of being a missionary. Mr. Smith read a very interesting paper on, "The Kinds of Work for which Missionaries are and will be Needed." An interesting and lively discussion followed this paper, the first speaker being Dr. Kagawa who named quickly the fields open in occupational evangelism in Japan, strongly supporting Mr. Smith's main contentions. Others spoke to the subject with as earnest and hopeful invitation.

At the announced hour Dr. E. T. Horn continued his helpful exposition of the First Epistle of John in the Bible Study Hour. After the noon recess the Group Discussions continued in their appointed places.

The evening session had two inspiriting addresses. The first was by Dr. Robert L. Kelly on four definitions of Education. He was followed by Dr. Ralph A. Felton who in a witty vein gave us the urge to be rural workers. He felt that many of us had been recruits from rural parishes in America who should now be leaders in rural reconstruction in Japan.

SATURDAY, JULY 31ST.

Rev. J. H. Brady conducted the opening prayer service by reading the tenth chapter of Luke, and by emphasizing the necessity of quietly listening to Jesus' own words.

The order of the day was taken up when the Chairman introduced Dr. W. Maxwell Garrott who read a paper on "Winning Men to Christ." Dr. Garrott is in his first term as a missionary and has a fresh approach to this subject. The paper was a running discussion and highly stimulating.

The next paper was by Canon A. C. Hutchinson on the theme, "Co-operative Fellowship." This was not a contention for church union but was an able and interesting contention for fellowship in tasks which are common

to all Christian groups working in Japan. Canon Hutchinson revealed his own growth in co-operative fellowship. A short discussion followed and was closed by a solo by Miss Marie Leidal. Dr. E. T. Horn concluded his studies in the First Epistle of John in the Bible Study Hour.

After the noon recess the final business session of the conference was opened with prayer by Dr. H. Kuyper. Mr. Foote being absent, Mr. Matthews acted as secretary. The Amendment to the constitution made in the previous year was taken up and adopted (1937 Year Book, page 258).

The Amendment proposed at the opening session of the conference was taken up. An amendment to the amendment was proposed as follows: To delete the letter "s" from the word *fees* in Article III. This was adopted. The conference thereupon moved that the following amendment be proposed and held for ratification in the 1938 conference, "To elide the words in Article III beginning, "Registration shall include membership in the Fellowship for the annual meeting and the ensuing year."

The Executive Committee made the following recommendations which were approved.

I. (a). We recommend that the proposal of the Publications Committee regarding the size and price of the *Japan Christian Quarterly* be referred to the incoming Executive Committee with power to act, after consultation with the new publications committee.

(b). We recommend that the proposal of the Publications Committee regarding the separate edition of the first part of the *Japan Christian Year Book* be referred to the incoming publications committee for further study and to report.

II. The Executive Committee recommends that the records of the Federation of Christian Missions (now in the possession of the secretary of the Fellowship) be placed in some proper place for safe-keeping, this to be referred to the incoming executive committee to determine.

Treasurer S. O. Thorlaksson read the treasurer's report. This was adopted subject to audit. Messers Carl Nugent and G. E. Bott were elected auditors.

The treasurer then proposed the budget for the Fellowship for the next year. This was unanimously adopted.

Upon motion of the Executive Committee the incoming chairman of the Fellowship was made the fraternal delegate of the Fellowship to the Japan Christian Council.

Upon motion of the Executive Committee, Chairman E. M. Clark was appointed the fraternal delegate to the Federal Council in Korea.

The time for closing was at hand but on motion it was voted to continue

the business session to hear the report of the nominating committee.

L. S. G. Miller for the nominating committee made the following report:

Executive Committee: Chairman—P. S. Mayer; Vice-Chairman—E. T. Horn; Secretary—Miss Myrtle Pider; Treasurer—T. A. Young.

Publications Committee:

Term expiring 1938—L. S. Albright; Mrs. E. S. Cobb.

Terms expiring 1939—Willis Lamott; C. W. Iglehart (in place of T. T. Brumbaugh).

Term expiring 1940—C. P. Garman; J. H. Covell.

Editor of the *Japan Christian Quarterly*—Willis Lamott.

Editor of the *Japan Christian Year Book*—C. W. Iglehart.

Necrologist—D. Norman.

Upon the adoption of this nomination by the conference the chairman declared the close of the business session.

A Memorial Service was then held for all those who had been or were missionaries in Japan who had fallen on sleep in the last year. Dr. A. Oltmans read the list, the conference standing in recognition of the life service given.

The Communion Service was then led by Rev. S. O. Thorlaksson. At the close of this very impressive service of dedication, the chairman announced the closing of the first Annual Conference of the Fellowship of Christian Missionaries in Japan.

Book Reviews

Edited by L. S. Albright

A THEOLOGY FOR CHRISTIAN MISSIONS. Hugh Vernon White, Willet Clark & Co., Chicago, 1937.

In this recent book by Dr. White, a secretary of the American Board of Commissioners for Foreign Missions frankly avows his faith as a liberal Christian, and concludes that this faith "not only justifies the church in its missionary efforts but lays upon it a sacred obligation to continue it and put into it the full strength of its faith and love." Following the main currents of his argument:

Chapter I. The Method of Missions. In the past Missions has been all too prone to the use of force, either physical, mental or social. Henceforth it must rely solely upon the persuasiveness of the way of love lived by missionaries and Christian members. (This theme really runs throughout the entire book.)

Chapter II. The Gospel and Relativeness of Culture. The culture of a people is a very real and a priceless possession. It will and should modify any system of thought or behavior that approaches it for adoption. But it, too, needs purifying and saving. The Christian gospel, therefore has a right to invite assimilation by an alien culture, knowing that its deepest aims will be realized by re-incarnation in a movement which while remaining both historic and catholic Christianity will also be indigenous and even in a good sense nationalistic in its expression.

Chapter III. What is Central in Christian Missions? There is in the purpose of God through the Christian gospel one regulative principle,—the good of humanity. This determines the validity of all else. Even the approach of man to God in worship must be an ellipse with service to men its other focus. "This bi-focal love gives depth and perspective to the Christian life." Toward this end the formulation of a faith, the organization of the church, and even the work of Christ must be viewed as means, though in leading one toward the goal they, too, become worthy ends.

Chapter IV. The Basis for a New Apologetic. The modern mind trained in scientific criticism, and enlightened by new knowledge in the fields of

the history, psychology and philosophy of religions finds the traditional apologetic unreal and unattractive. Its appeal has broken. But this does not mean that religion has lost its truth or winsomeness. Nor does it imply that all religions are alike good. There is one best religion. This furnishes a standard norm for all, and should become universal in practice,—for it is essentially a religion of the practice of love. We can still confidently assert our maximum faith that "the total reality of God is consistent with the essential character we find in Jesus. Life lived on this plane is the apologetic for the new day."

Chapter V. Three Ways of Salvation. The contemporaneous world offers two alternatives to the way of Jesus. One is political, the organization of human life in terms of the State and its requirements. This, while offering internal security eventually leads to narrow provincialism and war. Another way is economic; Communism or Capitalism offering rival claims to the material needs of man. But these do not touch the deepest realm of the human spirit. The Christian way is still the one way for the whole of man, for all men.

Chapter VI. The Christian Pattern. Definitions may differ, but "there is an essential groundwork of principle and attitude which determines whether we are living Christian lives." It is, in fact, "Jesus' conception of the true working principles of human relations" in action. There is the act and attitude of faith matched by God's faithfulness. There is active repentance met by God's eager forgiveness. And there is dynamic love reinforced throughout the universe by God's onmoving grace. Such a pattern, like a flying goal, must be striven for in each individual, and must be made the aim of all reconstruction of society in every culture.

Chapter VII. The Conquest of Selfishness. The stubborn self is the crux of man's difficulties, as Paul so profoundly shows. The sinfulness of even good men to say nothing of social groups, is the universal problem of all religions. Buddhism solves its dilemma by the disappearance of the individual sinner, and Islam by his submission to the iron will of Allah. Only in the Christian gospel have we a way of life which calls forth the entire active personality of the individual and yet subsumes it in trustful obedience to the will of God the loving Father of all men, in the setting up of the beloved community. "It is the successful communication of this valuable experience which is the definition of evangelical Christianity, and evangelical is but a broader term for missionary."

As indicated at the beginning this is an exposition of the liberal Christian position, and since each reader will bring to it his own perspective of thought and experience, each will lay it down with differing judgments as to its worth. But of its deep mood of Christian sincerity there can be no doubt. It is a courageous task for the secretary of a foreign missions board to give

to the world a rationale of the Christian religion so different from that held by the rank and file of members at home who support the missionary enterprise, and so different in doctrinal emphasis from any foundation on which a permanent world Christian mission has ever been based hitherto.

"Rethinking Missions" is now five years old. When it was issued it received formal acceptance from most of our major boards. But so far as we can recall this is the first book issuing from the foreign missionary movement itself that has taken in good faith the basic implications of that report and made a constructive attempt to fit them into an organic whole of Christian thought and experience. Yet, inadequate as it may seem to many, the "liberal" interpretation of Christianity is in actual fact the practical working religious experience of multitudes of persons today. Its emphasis upon re-living the spirit of Jesus in deeds of love was never more needed than now. What it, in turn, needs is a sound structure of theological thinking. If we had a single criticism of this book it would be that much more space might well have been devoted to theology in order adequately to support the splendidly Christian conclusions with which it closes.

Charles Iglehart.

IS CHRISTIANITY UNIQUE? Nicol Macnicol. Student Christian Movement Press, pp. 222, 71.

Dr. Macnicol, author of "The Living Religions of the Indian People" and one time missionary to India, in this series of lectures delivered at Oxford and elsewhere, attempts "A Comparative Study of the Religions." The subtitle might better have read, "An Analysis of the Religions," for little in the nature of a comparison appears in the course of the book. The thesis of the book hangs upon the author's classification of the religions of the world into two groups, the acosmic pantheisms and Islam on one hand, and the theisms, including Zoroastrianism on the other. The first group, because of the denial of the reality of the world and of human life, or because of the denial to the individual of the power to determine his own course in the world, cut the nerve of human effort, lead to pessimism, immobility, and the impoverishment of life. The second group, culminating in Christianity with the Incarnation and the Cross "lead to a clear affirmation of the reality of the world, and of the infinite significance of human life" and hence result in immense ethical seriousness.

The author's classification becomes a formula which solves each problem that is propounded. It is illuminating but perhaps over-simplified. It does justice to the Indian faiths, ancient as well as modern, but hardly finds

a place for such religions as Chinese and Japanese Buddhism or Shinto. Of great value is the study in chapters four and six of Oriental influences in the West and the new Religion of Nationalism. The insidious influences of the first type of religious thought mentioned above on modern popular philosophers and literary men as well as on the new Nationalisms of the world is traced with great clarity. In chapter five on Christianity and Buddhism the author accepts Von Hugel's dictum that Buddhism, "penetrated with a sense of mere change and hence of pure desolation proclaims to the world the sense of the Abiding so deeply implanted in man, and so is quite magnificent as a prolegomenon to all religions," but is not a religion. Based upon the author's analysis of primitive Buddhism it necessarily does not touch upon actual Buddhism as found in the Far East.

Chapters seven, eight and nine deal with modern missionary problems, and are helpful. Written with little knowledge of conditions in Japan, there are nevertheless to be found gleams that lighten our problems here. The author has little use for syncretistic movements or attempts at "sharing in the search for ultimate truth." But he finds in Christianity a core of adamant, which can yield to no influences, "a religion that is centrally and inalienably Christian and yet outside of these limits is free to adjust itself to the environment of thought and life of one race or civilization or another." In such adjustments and adaptations, he suggests this test: Can Christ have His place among the new elements that are acquired? Certainly this is a helpful suggestion in view of certain religious trends in Japan today.

The author from his name is a Scot, and throughout the book he combines keen intellectual acumen with deep devotion in a manner that is typical of Scottish Christianity at its best.

—W. L.

Outlines of Contemporary Theology

PRESENT THEOLOGICAL TENDENCIES. Edwin Edward Aubrey, Harper & Brothers, New York, 1936. \$2.00.

CONTEMPORARY ENGLISH THEOLOGY. Walter M. Horton, Harper & Brothers, New York, 1936, \$2.00.

Amid the complexities, not to say confusions and even disillusionments of our age, nothing is more important for religious workers than to keep our bearings and to find a through path in the thick wood of contemporary life. True, many guides are at our service, but that is one of our difficulties; we

do not know which to select. Truth to tell, we cannot understand the language spoken by many of these all-too-willing guides. Many of them seem worlds removed from the parable-and-paradox speech of Jesus. Even while professing to speak of religion, they do so in theological, philosophical, or scientific terms, and in a jargon which the ordinary wayfarer simply cannot understand. Therefore all attempts to organize the guides into companies and to label them for our benefit is greatly to be desired. May we also dare to hope that some day all these world-be guides will learn to use simple speech and to mean the same things by the same terms?

Dr. Aubrey of the Divinity School of the University of Chicago does us a good service in introducing us to present theological tendencies in relation to contemporary culture and its political, economic, moral and spiritual crisis. He deals in turn with Modernism, the Dialectical Theology, Neo-Thomism and Naturalism Versus Supernaturalism. His discussion assumes a greater familiarity with philosophy and science than we can all claim, but he does explain such terms as "dialectic," and while quoting profusely from a wide range of thinkers, not all easy to be understood, does also explain and interpret for us. The copy I read underwent an exasperating mix-up of pages at a most interesting point, and I may never understand just what the author meant to say there. The Conclusion is not as satisfactory as one could wish, but perhaps that is inevitable. However, certain insights in the Introductory chapter seem to me to be an unconscious justification of the effort to simplify, and at the same time are rich in suggestive ideas.

"Christianity's doctrines of God have been attempts to state its confidence that there is meaning in the universe and that the universe is hospitable to goodness. Its doctrines of man have been efforts to show that man is so constituted that he can apprehend the meaning of the world and ally himself with forces which seek to achieve the good, even though he suffers from moral inertia and selfish pride. Its doctrines of revelation have insisted that to the man who consecrates himself there is vouchsafed an added understanding of the meaning of life and of the world. Its doctrines of salvation have grappled with the problem of how human life is brought to its highest possibilities, and have insisted that there must be sacrifice if there is to be salvation. Its doctrines of Christ have always been attempts to find the cosmic significance of Jesus, to see him as the embodiment of the ultimate meaning of the world in human personality. This is the difference between the historic Jesus and the Christ of faith."

. . . . "Paradoxical as it may seem, the Christian message is significant for us today precisely because it has always been a simplification of life. All life and knowledge proceed by oversimplification But to act on an over-simplification of life as though it were a reliable interpretation is precisely what is meant by faith. Thus the alternative to faith is despair.

This is why our sophisticates, overwhelmed by their feeling of complexity, are driven to despair. This is one meaning of Jesus' insistence on childlike-ness as a condition of entrance into the Kingdom: we must accept simpli-cities."

Dr. Horton of Oberlin Theological Seminary limits himself to a narrower field—the English scene, and to English theologians, though some of these are also philosophers. His book is much easier to read and his outline easier to follow, but it lacks the (unfinished) sweep of Dr. Aubrey's volume. Dr. Horton is more consistently descriptive and one misses the brilliant analysis of present-day culture which is so striking a feature of Dr. Aubrey's work. But as a clear account of the threefold tradition (Catholic, Protestant, and Liberal) in English theology, of Pre-War and Post-War Tendencies, under the headings of Liberalism in its various branches, Catholicism and Protes-tantism, and the Central Trend in Present-day English Theology, Dr. Hor-ton's books is excellent. Just as he confesses in his Introduction to an earlier prejudice against English theology, so he pays a generous tribute in his Con-clusion. He even suggests that the theological leadership of Europe may be passing from Germany to England and urges that America make the effort to understand the practical solution that is being worked out in England, especially in the difficult but important work of Archbishop William Temple.

Meanwhile Henry P. Van Dusen of Union Theological Seminary thinks that Continental Theology as represented by Karl Heim and Karl Barth in particular still has something to say to us. But that would involve another symposium, beginning far back with Soren Kirkegaard of Denmark. We need a clear outline of the development of Continental Theology in relation to European culture, in the pre-war and post-war periods.

—L. S. Albright.

THE JAPAN CHRISTIAN YEAR BOOK—1937. Editor, Thoburn T. Brum-baugh. Kyo Bun Kwan, Tokyo. pp. 499. ¥2.50.

As we pull down from its shelf our volume to be reviewed we note the new type of binding. It looks an attractive volume and will catch the eye on the sales-table. The gold printing shows up well and something, even more elaborate, in the way of a definite Christian symbol might have added still more to its attractiveness.

Every year we look forward to the surveys in this handbook and this year it seems to us that our Editor has been fortunate in presenting a com-prehensive outline of Japanese thought, by Japanese, in the three articles of

Chapters 3, 4, and 5, under the titles of "Foreign Relations," "Thought Life," and "Religious Movements."

The first purports to be a plain account of foreign relations, but still the little phrases "the Japanese public" and "to Japanese minds" serve to tell us what the Japanese are thinking and striving after. This is something that we want to know in this casual way. It comes naturally and does not sound like fixed propaganda. Mr. Miki's article on "Thought Life" is written from an angle that will interest all and in an illuminating way. His analysis of Japanese Humanism will make us all take a more sympathetic interest in the problems of youth. He shows us clearly the fears of youth with regard to the check on culture and art through either Marxian or fascist politics. This is all the more important in view of the relation of Humanism to the recently popular religions of "Hito no Michi" and "Shinri Undo." This point is developed again by Mr. Aihara in his chapter on "Recent Religious Movements," which chapter is helpful in showing why these movements have become popular and why, also, they have fallen foul of the law. We would suggest that every one read the paragraph on p. 84, about the suppression of Omotokyo, as indicative of the attitude of the government to all religions. The manner in which the above cults have nurtured themselves on nationalism is significant, and almost laughable is the remark about the use of the images of the Founder of Hito no Michi, "that in national emergency these may be collected by the division leaders and used for ammunition."

We think the insertion of the article on the Roman Church Mission under the general heading of the Christian Church is a decided improvement. It has been interesting to us all to have these reports from the Roman Catholics and they should prove a step in the right direction of ultimate mutual good understanding. We think it unfortunate, however, that even if the Roman Catholics style themselves Catholics, that the Editor should not have the liberty of heading the section "The Roman Catholics in Japan." There are Missions working in Japan among us who, although Protestant, are glad and desirous of being included in the Catholic Church; and if the terms of Protestant and Catholic are used as mutually exclusive we will not be ultimately serving the best of purposes for all concerned. It may be only a trifle in the ears of some but we think the Editor should have this liberty when accepting articles from our friends of the Roman Mission.

Dr. Iglehart's article on the History of Church Union gives us who are on the outside of this type of work, some knowledge of the inside working of committees which we knew were at work. We are glad to get it. The writer is evidently deeply disappointed, but his criticism will stir us all up to think more about this matter. We would like to point out that in every land Union movements have reached a stage of stagnation. Even in Canada where union was most fruitful, the promising talks between the Presby-

terians and the Anglicans have come to a stop. We thank Dr. Iglehart for his earnest endeavors in this direction and for his writing of this article.

All should read the article "From Mission Federation to Missionary Fellowship" and the Constitution (pp. 258-60) so that we may all have a share in this Fellowship, whether we are able to attend or not.

If it is right to express hopes, we should like to suggest a study of the problem presented by Dr. Axling (p. 105)—Why are Gifu, Saga, Toyama, Kagoshima, Niigata, Shimane and Saitama prefectures so poor in Christian results? Is there any way of improving this picture? We thank Dr. Axling for his searching analysis, and trust it will make us think in wider terms than those of our own little piece of work.

P. S. C. Powles.

THE CHURCH AT THE HEART OF THE WORLD CHRISTIAN COMMUNITY. By Esther B. Strong. International Missionary Council. New York.

THE QUESTION OF THE CHURCH IN THE WORLD OF TODAY. By J. H. Oldham. International Missionary Council. London.

A FIVE YEAR'S PLAN. By William Paton. Edinburgh Press. London.

All three of these pamphlets deal with the forthcoming conference of the International Missionary Council which was to have been held in Hanchow next year. With the great conferences of Oxford and Edinburgh now gone into history the thoughts of Christian world-statesmen everywhere are turning toward the more specific problems of the integration of the Christian church itself in modern society,—particularly those societies which lie without the areas of traditional Christian influence.

Pressing and puzzling as were the problems of the Christian Movement and Society as discussed at the recent conferences in England, they were almost entirely thought of as in terms of a society that knows and recognizes the authority of the Christian ethos, and in terms of a church which has had two millenniums in which to mass its strength, and determine its strategy. How much more baffling are the problems confronting an infant church in a society that accords it no place but that of an insignificant, tolerated minority with decidedly foreign affiliations! Surely any glimpse of light from whatever quarter must be welcomed in the ceaseless search for a sense of direction and for the strength to follow that gleam.

Miss Strong writes with lucidity of the different areas of study and research set before the conference at Hanchow. Her brochure is a clear and

concise syllabus of the main fields of discussion, and will give the reader a splendid approach to further reading and study.

Dr. Oldham's intimate leadership in the set-up of the Oxford conference and his clear vision of the crisis confronting Christianity in its relationships with the modern world, in its economic, racial, and especially in its political aspects mark him as a prophet whose voice is not only one of analysis and criticism, but also of challenge and leading for the Church of today.

Mr. Paton, of whose books two have recently been reviewed in our columns, possesses a grasp of the world scene, such as few have attained to, and with this has a fervor of Christian conviction and on the whole a broad hopefulness which is a much needed tonic for our times. This present pamphlet is the finely distilled essence both of his view of present world trends and facts, and of his philosophy of Christian faith.

It is unlikely that the proposed conference of the International Missionary Council will be held at the time or place planned. Indeed, before it is held the suggested World Federation of Christian Churches may become a reality. But whenever and wherever the next gathering for discussion may take place the essential facts will remain, that the Christian movement in all lands today is facing a stupendous undertaking in its organic re-integration with modern society, and that this is accentuated almost beyond calculation in the case of the Younger Churches in non-Christian societies. The grappling with this problem is one of the most urgent tasks laid on our present generation. We wish our Japanese colleagues were producing a more abundant literature in this field. But that day will come.

Charles Iglehart.

Hokuseido Press Books

THREE MEIJI LEADERS, ITO, TOGO, NOGI. James A. B. Scherer, ¥1.50.
THE JAPANESE AT HOME. Ippei Fukuda, ¥2.00.

Dr. Scherer's book of only 133 pages recaptures for the English reader "the thrilling days when Japan was fighting for her life" in the Russo-Japanese War, by means of pen sketches of the three great Meiji leaders, Prince Ito, Admiral Togo and General Nogi.

Prince Ito's obscure origin as Hirobumi Hayashi, his youthful adventures at home and abroad, his meteoric rise to prominence at the time of the Meiji Restoration, his close connection with the young Emperor Meiji, his work as constitution maker, empire builder, cautious and at times unpopular states-

man, and wise but ill-fated administrator in Korea are well told. He was a dynamic personality and made a lasting impression on his nation at a time when it was being poured into new moulds. Perhaps it is useless to speculate on what might have been, had he rejected the advice of Prince Bismarck in denying to the Diet control over the cabinet ministers, notably of the army and navy, had he not snatched personal victory out of defeat by securing the Privy Council with power to dictate to the Cabinet, and had he resisted the war policy of General Yamagata in regard to Korea, which side-tracked Okuma's movement for party government. Ito's well-known personal weaknesses of character, though long excused or ignored because of his genius and real service, exacted their price in the end—weakness where unusual strength was needed. But in his day and according to his light he was a romantic and forceful figure.

The careers of Admiral Togo and General Nogi lack the brilliance of that of Prince Ito. But they also avoided the strangely mingled courage and weakness which characterized Ito's conduct at the outbreak of the Russo-Japanese War. Japan's military leaders on land and sea were notable for thorough preparation for their tasks, keen sense of responsibility, ability to cooperate, and the courage, determination and loyalty which often go further than genius in warfare. Apart from the Russo-Japanese War and its decisive engagements by land and sea, the careers of Admiral Togo and General Nogi are rather uneventful and not particularly interesting, and all their biographers have had to make the most of every incident or saying to fill out the record. General Nogi's early failure and his forgiveness by the Emperor Meiji and his unusual sense of gratitude and loyalty led him to deliberately cut short his own life in order to follow his Master into the spirit world, while Admiral Togo filled out his days in peace and honor, always ready to do his bit for his country in peace as in war.

The outline of the war and subsequent peace is told in brief, including President Roosevelt's part in the drama. The book is a useful introduction and handy volume of reference for a study of this creative period of Japan's modern history.

"The Japanese at Home" presents in interesting and even charming form "some intimate sketches of life and personalities" in present-day Japan. The selection of subjects (Part I, Aspects of Life and Part II, Representative Personalities), the popular method of treatment, the splendid photographs and the excellent *ato-no-mono* in the form of an Appendix with three additional articles, make up a very attractive book of 147 pages for reading on the street-car or train and then to send to friends at home as an easy introduction to the Japanese people in their own home.

The Hokuseido Press is to be congratulated for producing this series of popular books on Japan in English, comprising as it already does a number

of larger and more series studies, some of which we have enjoyed reading and would be glad to review in these pages from time to time. Now more than ever it is important to present the normal Japan of ordinary times to western readers. After all the Japanese *kama* does not often boil over. Most of the time it performs the humble function of ministering to domestic needs, reminding us that human problems are fundamental and common to us all, whether in East or West.

—L. S. A.

FRANK LENWOOD. Roger C. Wilson. Pp. 222. Price 3/6. Student Christian Movement Press.

By a strange coincidence I read the chapter on Lenwood's Theology and the 2nd Epistle of St. John on the same day. On the one hand you have an apostle of Christ, urging, in face of the forces of the heathen world around, an uncompromising attitude towards those who do not accept the full Christian faith; on the other you have a man because of his devotion to the human Jesus, unable to accept this same full faith, and yet going out to try and win these very heathen. Lenwood in the first Century would have been rejected by the Church; in the 20th Century with Christianity more firmly established, the Church could adopt a more generous attitude to him as an individual, not because its orthodoxy had grown weak, but because as the author puts it "he was so obviously a practising Christian that nobody cared to make a great fuss about what he cared or believed." Lenwood had more of the Christ within than he realized. Nevertheless the book has a real note of pathos; Lenwood lost more than he knew.

The value of this book to Japanese readers is a moot point, because the Church in Japan is still young and it lives in a society overwhelmingly heathen, and with its Buddhist heritage syncretistic in outlook. But those who hold their Christian faith firmly and are perhaps inclined to be intolerant of "weaker brethren," because of their loyalty to Christ, would be the better for reading it, not because it will shake their beliefs but because it will strengthen their charity.

W. H. M. Walton.

Personals

Complied by Margaret Archibald

NEW ARRIVALS

BERGNER. Miss Zelma Bergner (ULCA) arrived in Japan on the S.S. "Hiye Maru" on September 10. She will attend Language School in Tokyo.

BOWER. Miss Esther Stearns Bower (MM) graduate of the Philadelphia School of the Bible, arrived in Kobe on September 12, on the S.S. "President Jackson." She will be located in Ogaki, Gifu Ken.

CUDDEBACK. Miss Margaret Cuddeback (ABF) arrived on the S.S. "Empress of Asia" on September 29, and is attending the School of Japanese Language and Culture in Tokyo.

DENTON. Rev. W. Denton (JAM) arrived recently to join the Japan Apostolic Mission, Ikoma, Nara Ken.

ELDRIDGE. Mr. and Mrs. Paul Eldridge (SDA) and daughter arrived in Japan on July 28. They are connected with the Nihon San-Iku Gakuin, located at Showa Machi, Kimitsu Gun, Chiba Ken.

ELLIOTT. Miss Edna Elliott (MSCC) arrived in September from Canada. She will attend the School of Japanese Language and Culture, Tokyo, for one year, and after that will assume her duties as a nurse at the New Life Sanatorium in Obuse, Nagano Ken.

GREEN. Miss Margaret Green (MES) of Philadelphia, is spending the winter in Kobe, assisting in Palmore Night School and in Palmore Woman's English Institute.

GRESSITT. Miss Felicia Gressitt, daughter of Mr. and Mrs. J. F. Gressitt (ABF) who is the recipient of a fellowship from Kobe College Corporation (in America), arrived September 6 on the S.S. "Taiyo Maru" for a year's work at the college.

HOULE. Miss May M. Houle (PE) arrived on September 3, and went at once to St. Barnabas' Hospital, Osaka, under regular appointment.

KING. Miss Rachel King (ABCFM) arrived on September 9, to teach on a sabbatical year from Northfield Seminary, at Kobe College.

MAYS. Miss Susie Mays (MES) arrived early in September, and is spending the winter in Oita, where she is helping with the activities for women and children.

MERRILL. Miss Ruth Viola Merrill (RCA) arrived on the S.S. "Taiyo Maru" early in July, to teach music and English in Ferris Seminary, Yokohama, for one year.

MERRITT. Mr. Richard Merritt (ABCFM) arrived on September 9, as the Amherst-Doshisha Fellow. Address: Amherst Building, Doshisha University, Kyoto.

PFAFF. Miss Anne Pfaff (MM), graduate of the Philadelphia School of the Bible, arrived in Kobe on September 12, on the S.S. "President Jackson." She will be located in Ogaki, Gifu Ken, where she will work among the Korean women and children.

ROBERTSON. Rev. and Mrs. K. Robertson (JAM) arrived recently to join the Japan Apostolic Mission, Ikoma, Nara Ken.

SAVARY. Rev. and Mrs. R. N. Savary (MSCC) arrived in September and will spend a year at the School of Japanese Language and Culture in Tokyo.

SCHMIDT. Miss Dorothy L. Schmidt (PN) arrived in Japan on September 20, and will reside at Joshi Gakuin, 33 Kami 2-ban Cho, Kojimachi-ku, Tokyo, while attending Language School.

SPEAS. Miss Speas (MEFB) arrived in July to assist for one year in Kwas-sui Jo Gakko, Nagasaki.

ARRIVALS

AINSWORTH. Rev. and Mrs. Fred Ainsworth (UCC) returned from furlough spent in Canada on September 4, and have taken up their former work at Matsumoto, Nagano Ken.

ANDERSON. Miss Mary E. Anderson (PCC) returned from furlough spent in Canada on September 19, and will be stationed in Kobe where she will work among the Koreans.

BRUNS. Rev. and Mrs. B. Bruns (RCA) and three children arrived on the S.S. "Taiyo Maru" on September 6, returning from furlough. They will continue to do evangelistic work in Saga.

BUCKLAND. Miss Ruth Buckland (PS) returned from furlough on the S.S. "Taiyo Maru," on September 6. She is continuing her work as teacher in the Kinjo Joshi Semmon Gakko, Nagoya.

BUSHE. Miss S. L. K. Bushe (CMS) has returned from furlough spent in England and resumed her work in Tokyo.

CHAPMAN. Rev. and Mrs. Gordon K. Chapman (PN) and family arrived in Japan on August 19, from furlough spent in California, and are residing

at 52 Nakao Cho, Kobe.

CHENEY. Miss Alice Cheney (MEFB) returned from furlough on September 3. She will serve as Dean of the Woman's Department of the Theological Seminary in Aoyama Gakuin, Tokyo.

COOK. Miss Dulcie Cook (UCC) returned from furlough spent in Canada, early in September. Her address will be Shinsan Machi, Ueda, Shinshu.

CURRY. Miss Olive Curry (MEFB) returned from furlough on September 3, and has resumed her work at Kwassui Jo Gakko, Nagasaki.

DUNN. Miss Leta Dunn (JAM) arrived recently from furlough to resume her work in Ikoma, Nara Ken.

ERICKSON. Rev. and Mrs. S. M. Erickson (PS) returned on the S.S. "Taiyo Maru" on September 6, from furlough. They have resumed their work in Takamatsu, Shikoku.

FINCH. Miss Mary D. Finch (MES) accompanied by her mother, Mrs. A. T. Finch of Chase City, Virginia, returned to Japan on September 10, and has resumed her work in connection with the Hiroshima College for Women.

FISHER. Mr. and Mrs. R. H. Fisher (ABF) of Kanto Gakuin, Yokohama, with their son Henry, arrived on the S.S. "Kirishima Maru," the latter part of September.

FREETH. Miss F. M. Freeth (CMS) will return from furlough at the end of October, and will resume work in the Aso district of Kyushu.

GRAY. Miss Gladys Gray (PE) returned to Japan from furlough late in May. She will continue her kindergarten supervision work in Sendai.

GUBBINS. Miss G. M. Gubbins (Ind) is expected to arrive back from furlough at the end of October and will live in the neighborhood of Nakano, Tokyo, working in connection with the Garden Home for Consumptives.

HACKETT. Mr. and Mrs. H. W. Hackett (ABCFM) and two sons returned from furlough on September 9. Mr. Hackett will resume work as treasurer of Kobe College and the Japan Mission of the American Board.

HAIL. Mrs. J. B. Hail (PN) returned from furlough on the S.S. "Taiyo Maru" on September 6, and has resumed her work at Wilmina Jo Gakko, Tamatsukuri, Osaka.

HEPNER. Dr. C. W. Hepner (ULCA) professor in the seminary of the Lutheran Church, Tokyo, returned from furlough on the S.S. "Taiyo Maru," on September 6.

HESKETH. Miss E. Hesketh (JRM) returned via Canada from furlough spent in England, on September 5, and is now located at Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.

HOLLAND. Miss C. G. Holland (MES) returned to Japan from furlough in July, and has resumed her work at Palmore Women's English Institute, Kobe.

HOWARD. Miss R. D. Howard (CMS) expects to return from furlough on the S.S. "Empress of Russia," to arrive in Yokohama on October 28. She will be located in Osaka as before.

HUGHES. Miss Olive Hughes (JAM) arrived recently from furlough to resume her work at Ikoma, Nara Ken.

ISAAC. Miss I. L. Isaac (MSCC) has returned from furlough spent in Canada and is located in Okaya, Nagano Ken.

JAMES. Miss R. James (JRM) returned on September 5, from furlough spent in England, travelling by way of Canada. She is now located at Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.

KINNEY. Miss Janie M. Kinney (UCC) returned from furlough on September 6, and will again be at her former address, 2 Torii Zaka, Azabu, Tokyo.

KUECKLICH. Miss Gertrud Kuecklich (EC) after a year's furlough spent in Stuttgart, Germany, will return to Japan on October 25, and will again be located at 310, Sumida Machi, Mukojima Ku, Tokyo.

LUBEN. Rev. and Mrs. Barnerd Luben (RCA) arrived in Japan on the S.S. "Taiyo Maru," on September 6. They are to be located in Kurume. Mr. Luben received an M.A. degree from the University of Chicago during his furlough.

MCKENZIE. Prof. and Mrs. A. P. McKenzie (UCC) and family return early in November to their work in Kwansei Gakuin, Koto Mura, Nishinomiya.

MCLEOD. Miss Anna O. McLeod (UCC) returned from furlough on September 6, and has taken up her work again in Yamanashi Prefecture. Her address will be: 324 Hyakkoku Machi, Kofu Shi.

MEYERS. Rev. and Mrs. J. T. Meyers (MES) have returned from furlough and have been appointed to night school and social work in Hiroshima.

MOORE. Miss Helen Moore (MEFB) returned from furlough on September 3, and has resumed her work in Fukuoka Jo Gakko.

OGBURN. Mrs. S. N. Ogburn (MES) and son, Lanier, returned to Japan on the S.S. "President Jackson," on September 11. They are again located at Kwansai Gakuin, Nishinomiya.

OLTMAN. Mr. and Mrs. Paul Oltman (PN) and two sons returned from furlough on August 27, and are again residing at 3-A Meiji Gakuin. Shirokane, Shiba, Tokyo. Mr. Oltman received his M.A. degree during furlough.

OXFORD. Mr. and Mrs. J. S. Oxford (MES) and son Wayne returned from furlough on the S.S. "Hikawa Maru" on July 26, and have resumed their work in the Palmore Night School, Kobe.

PECKHAM. Miss Caroline Peckham (MEFB) returned from furlough on September 3, and has resumed her work in Kwassui Jo Gakko, Nagasaki.

POWLAS. Miss Maud Powlas (ULCA), director of the Colony of Mercy, Ku-

mamoto, has returned from furlough, reaching Japan on September 15. **SEIPLE.** Dr. and Mrs. Wm. G. Seiple (ERC) have returned to Japan and are located in Tokyo, where Dr. Seiple will teach in the Nihon Shingakko. **SHACKLOCK.** Rev. and Mrs. Floyd Shacklock (MEFB) and four children returned from furlough spent in the United States on the S.S. "Taiyo Maru" on September 6. They will take up again their work in Hirosaki in connection with To-o-Gijuku.

THEDE. Rev. and Mrs. Harvey Thede (EC) and their three children returned to Japan on the S.S. "Empress of Japan," September 18. They will again reside at 500, 1 Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.

TUMLIN. Miss Mozelle Tumlin (MES) after an extended furlough returned to Japan in April, and is located in Oita where she is engaged in work among women.

WALVOORD. Miss Florence Walvoord (RCA) returned to Japan from furlough on September 9 on the S.S. "Hiye Maru." Miss Walvoord received her M.A. degree from Columbia University during her furlough, and is continuing her work in Baiko Jo Gakuin, Shimonoseki.

DEPARTURES

BENNINGHOFF. Dr. and Mrs. H. B. Benninghoff (ABF) of Waseda Hoshien, Tokyo, sailed for furlough on the S.S. "Taiyo Maru," on September 15.

BINSTED. The Rt. Rev. and Mrs. N. S. Binsted (PE) sailed on the S.S. "Taiyo Maru" on September 15, for the United States. They will attend the Triennial General Convention of the Episcopal Church which meets in Cincinnati in October, and expect to return to Japan in February.

BURNSIDE. Miss Ruth Burnside (PE) the Bishop's Secretary, Ikebukuro, Tokyo, sailed for the United States on regular furlough via the ports and Europe, by the S.S. "Burgenland," on June 26.

CARROLL. Miss Sallie Carroll (MES) returned to the United States on furlough via Siberia, reaching New York on August 8.

COLVIN. Miss Themila Colvin (MES) sailed the middle of July for furlough in the United States.

GRESSITT. Mr. and Mrs. J. F. Gressitt (ABF) of Kanto Gakuin, Yokohama, sailed for furlough on the S.S. "Chichibu Maru" on September 24.

HAGER. Rev. S. E. Hager (MES) sailed for the United States on furlough on September 8. He will join Mrs. Hager in Nashville, Tennessee.

HARRISON. Mrs. E. R. Harrison (PE) sailed for Canada on the S.S. "Hi-kawa Maru" on July 22. She is retiring from the field and will probably make her home in Vancouver.

HOWEY. Miss Harriet Howey (MEFB) of Fukuoka Jo Gakko sailed on August 14, on furlough. Her mother, Mrs. Howey, and her sister, Miss Gale Howey, who came to Japan for a visit of a few weeks, returned to America with her.

JOST. Miss Harriet J. Jost (UCC) left for her home in Canada on September 10, sailing by the S.S. "Empress of Canada." Miss Jost has served for thirty-nine years in Japan and will retire after her year of furlough. Her address will be Bridgetown, Nova Scotia, Canada.

KIRKALDY. Miss M. Kirkaldy (JRM) sailed from Yokohama for furlough in Ireland on the S.S. "Empress of Asia," on August 28, traveling via Canada.

LEWIS. Rev. and Mrs. Hunter M. Lewis (PE) and son sailed for the United States on the S.S. "President Taft" on August 16, on regular furlough.

MORRIS. Miss K. Morris (PE) left Yokohama for furlough in England on the S.S. "Empress of Asia," August 28.

NICHOLS. The Rt. Rev. and Mrs. S. H. Nichols sailed for the United States on July 16. Bishop Nichols will attend the Triennial General Convention of the Episcopal Church which meets in Cincinnati in October. Mrs. Nichols will visit their son and daughter now in school. Address: 50 Oakwood Ave., Upper Montclair, New Jersey.

RUSCH. Mr. Paul Rusch (PE) of St. Paul's University, sailed for the United States on furlough on the S.S. "Hikawa Maru," on September 9. He will attend the General Convention of the Episcopal Church at Cincinnati, as lay deputy from North Tokyo, and also the Convention of the Brotherhood of St. Andrew.

SPENCER. Miss Gladys Spencer (PE) sailed for the United States on the S.S. "Hikawa Maru" on July 22, on regular furlough.

STRONG. Rev. G. N. Strong (SPG) of St. Francis Church, Shimonoseki, left for furlough at the end of July. Home address: The Pines, Beulah Road, Raiwbina, Cardiff.

CHANGE OF LOCATION

Badger. Rev. E. Badger (SPG) will live in Shimonoseki during the furlough of Rev. G. N. Strong. His new address is St. Francis Church, Meiichi San, Shimonoseki.

BEKMAN. Miss Priscilla Bekman (RCA), a teacher in Ferris Seminary, Yokohama, has been assigned to Tokyo for language study.

BOGARD. Miss F. Belle Bogard (RCA) has moved from Baiko Jo Gakuin, Shimonoseki, to Ferris Seminary, Yokohama.

DRAPER. Rev. and Mrs. William F. Draper (PE) who have been living in Sendai have moved to 32 Hodononaka Cho, Akita City.

LOGAN. Dr. and Mrs. Charles A. Logan (PS) of Tokyo have moved from Shimo Ochiai to the residence of Dr. and Mrs. H. B. Benninghoff, 551 1-chome, Totsuka Machi, Yodobashi Ku, Tokyo.

STUBBS. Rev. and Mrs. David Stubbs (MES) who have been living in Kobe, will be located in Himeji for one year for language study. Their address is: 120 Goken Yashiki, Himeji.

YOUNG. Rev. and Mrs. T. A. Young (UCMS) have moved to No. 65 Miyashita Cho, Koishikawa Ku, Tokyo. Their new telephone number is Otsuka (86) 1869.

BIRTHS

BARNARD. A daughter, Eula Jane, was born to Rev. and Mrs. C. E. Barnard (PN) of Matsuyama on Sept. 15.

BRIGGS. A daughter, Katherine Muriel, was born to Mr. and Mrs. Norman Briggs in Pasadena, California, late in August. Mrs. Briggs was formerly Ruth Buchanan of the mission of the Presbyterian Church U.S. (PS). Mrs. Briggs and daughter will return to Japan next month.

ENGAGEMENTS

LAWRENCE-LAW — ALLEN. The engagement has been announced of Miss Gertrude Lawrence-Law, of Maycliffe, Gomersal, Leeds, England, to Rev. E. Allen (SPG), 15 Shimoyamate Dori, 5 Chome, Kobe. It is expected that the wedding will take place in Bradford in the early Autumn of next year.

MARRIAGE

DEMESTRAL—BATES. Miss Lulu Bates, daughter of Dr. and Mrs. C. J. L. Bates (UCC) was married on June 29 to Rev. Claude Demestral of Foleyet, Ontario, Canada.

DEATHS

CURTIS. Mrs. Frederick S. Curtis (PN—Retired) died at her home in New Haven, Conn., July 5, 1937. Mrs. Curtis, daughter of the late Rev. Dr. Arthur T. Pierson was born in Binghampton, N.Y., August 9, 1861, and

became the wife of Frederick S. Curtis December 29, 1887, sailing in March, 1888, for Japan. After serving for forty years in Yamaguchi, Kyoto, Fukui, Chosen, and Shimonoseki, Mr. and Mrs. Curtis were retired in 1928, after which they made their home in New Haven.

HILL. Rev. G. W. Hill (ABF—RETIRED) for nearly twenty years a missionary in Japan, died in July. Ever since his retirement because of ill health, he had made his home in Arizona.

UMBREIT. Mrs. S. J. Umbreit died at Harrisburg, Pa., on July 3. Dr. and Mrs. Umbreit came to Japan in 1905 under the Evangelical Church, working in Tokyo and Kobe. In 1926, Mrs. Umbreit accompanied her husband to Germany where he served as Bishop of the Evangelical Church for eight years. In 1934, Dr. Umbreit was elected editor of one of the church papers and the Umbreit family returned to America, residing in Harrisburg. Mrs. Umbreit was a sister of Miss Susan Bauernfeind of Tokyo.

MISCELLANEOUS

ALBAUGH. Rev. Dana M. Albaugh, Associate Home Secretary of the American Baptist Foreign Mission Society, and his wife, are making a world tour in the interest of missions and visited Japan in the Autumn.

BOYDELL. Miss K. M. Boydell (CMS) who was expected back from Australia in September has had to undergo a second operation and her return from furlough is therefore postponed.

CHAPPELL. Rev. and Mrs. James Chappell (PE) have arrived in England, and their address there is: Norton, Bury St. Edmunds, Suffolk.

COLLARD. Miss Collard of Saskatoon, Canada, arrived on September 5, to join the staff of the Canadian Academy, Kobe.

CURTIS. Miss Edith Curtis (ABCFM) is at the Tokyo Sanitorium Hospital for six weeks of observation and treatment.

DAVIS. Mr. and Mrs. J. Merle Davis, formerly of the YMCA staff in Japan and their three daughters, Virginia, Georgiana, and Helen, spent part of the summer in Japan and later visited Korea where their son, Jerome, is connected with the Standard Vacuum Oil Company.

FISHER. Miss Eleanor T. Fisher, daughter of Mr. and Mrs. Galen Fisher, spent the month of August in Japan. Miss Fisher graduated from Smith College in 1934 and from the Yale University School of Nursing in 1937. While in Tokyo she was the guest of Mr. and Mrs. Arthur Jorgensen.

GREENWAY. Mr. and Mrs. Greenway are now visiting members of the Japan Apostolic Mission in Ikoma, Nara Ken. Mr. Greenway is the pres-

dent of the Apostolic Church in New Zealand, and is visiting Japan with a view to observing missionary conditions in this field.

HEPNER. Mr. Edward Hepner, son of Dr. and Mrs. C. W. Hepner (ULCA) has been appointed a member of the staff of the National City Bank of New York, Kobe Branch. He arrived in Japan in September on the S.S. "Asama Maru."

MARTIN. Mr. and Mrs. E. C. Martin of Claremont, California, parents of Mrs. Jasper Bellinger of Aoyama Gakuin, Tokyo, arrived at Yokohama on September 3, and will spend several months in Japan as guests of their daughter and her husband.

PHELPS. Mr. G. S. Phelps, for many years connected with the YMCA in this country, will arrive at Yokohama by the S.S. "President Coolidge" on October 28, in charge of a party touring the world under the auspices of the Bureau of University Travel. Mr. and Mrs. Phelps are now residing at 375 Mt. Auburn Street, Cambridge, Mass.

REISCHAUER. Robert Karl Reischauer, PH.D., eldest son of Dr. and Mrs. A. K. Reischauer (PN) of the Woman's Christian College, was killed in the bombardment of Shanghai on August 14, 1937. Dr. Reischauer was born in Tokyo on May 14, 1907, graduated from the American School in Japan and Oberlin University, and in 1936 received the degree of Ph.D. from Harvard University as a result of his work in Japanese History. He had served for one year as assistant-professor in Princeton University, and just prior to his death had been appointed to a full professorship in the same institution. Dr. Reischauer is survived by his wife, his father and mother, and a brother and a sister.

RASCO. Miss Lorraine Rasco of Whitworth College, Spokane, Washington, visited Japan on a tour of the Far East awarded her for winning the Centennial Oratorical Contest conducted by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. (PN). Over 2,000 young people took part in this contest, an evidence of an awakening interest in Foreign Missions in that church. Miss Rasco's topic was, "The Challenge of the Next Century."

SEARCY. Mrs. S. B. Searcy arrived from the United States on September 10, to spend the winter with her daughter, Miss Mary Searcy, in Osaka.

STANNARD. Mrs. Raymond E. Stannard of Ningpo, China, and children, are spending the school year in Tokyo, where the children will attend the American School.

STOKES. Miss Katherine Stokes, who left Japan in November 1935, owing to infantile paralysis, has resigned from the mission (SPG). She is able to get about with the help of what she calls 'a tin leg' and is now doing secretarial work in Cambridge. Letters addressed: Care of 12 North Brink, Wisbech, Bambs, will be forwarded.

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